

A LITERAL TRANSLATION
OF THE
VATICAN MANUSCRIPTS
EPISTLE OF PAUL THE APOSTLE
TO THE ROMANS,
ON
DEFINITE RULES OF TRANSLATION,
AND AN
ENGLISH VERSION OF THE SAME,
FOLLOWED BY
THE AUTHORIZED ENGLISH VERSION COLLATED
WITH THE ABOVE-NAMED ENGLISH VERSION.

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GREEK MANUSCRIPTS," &c. &c.

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MEMORANDA.

The Greek Text here used is that of the Vatican Manuscript.

The Figures between the Lines under 490, refer the reader to the Rules. These figures are sometimes succeeded by a comma, which is followed by other figures, these other figures point out the paragraph in the Note to the Rule that is referred to.

490, refers the reader to my Tract on *Ἰησους Κυριος*.

491, Do. *Ἰησouv.*

492, Do. *Πνευμα.*

493, refers the reader to my Note Mat. 592.

494 Do. Mat. 624.

495 Do. Mat. 504.

496 Do. Mat. 658.

497 Do. Mat. 699,1.

497,1 Do. Mat. 546,1.

497,2 Do. Mat. 809.

497,3 Do. Mat. 508.

497,4 Do. Mat. 670,2.

497,5 Do. Mat. 532,1.

497,6 Do. Mat. 533,2.

497,7 Do. Mat. 522.

497,8 Do. Mat. 552,1.

498 Do. Mat. 831.

500 and above, refers the reader to the notes at the foot of the page.

In the Notes, *Whereas &c.*, means, *Whereas the Sense intended to be conveyed is—Hence &c.*, 321, or, 322,1, means, *Hence the Dis-arrangement. See Rule 321, or, 322,1.*

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning ; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

Amen.

A LITERAL TRANSLATION
OF THE
VATICAN MANUSCRIPTS
EPISTLE OF PAUL THE APOSTLE
TO ROMANS.

CHAPTER I.

1. Paul, a servant of Jesus Christ, called *i e de-*
nominated an Apostle, *by* having been separated unto
a glad tiding from God,

2. which he promised afore by means of his pro-
phets, in holy writings,

3. concerning his Son that was of David's seed,⁵⁰⁰
as to flesh,

4. that was declared a Son of God, in power *to the*^{500,2}

500. *Of David's Seed.* *THE Seed of David*, means Literally,
His immediate child; consequently, the Article could not be ex-
pressed in this passage. See Rule 101.

500,1. *That has been declared a Son of God.* The Sense in-

mind i e in a convincing manner, as to holiness of spirit, by a resurrection from ⁵⁰¹ *the* dead of Jesus Christ our Lord,

5. by whom, we ⁵⁰² *Christians* received favor *ourselves*, and apostleship *i e the appointment of apostolical authority*, for obedience of *i e concerning belief i e what is to be believed*, by all the people on account of his name *i e taking his name*,

6. among whom, ye exist [even ye called after Jesus Christ *i e even ye denominated Christians*]

tended to be conveyed is Metaphorical, thus, *With a human character shewn to be accepted of God*; hence especially in relation to Christ, who had other claims to Sonship, the Article could not be expressed before the word *God*.

501. *A resurrection from the dead*. The resurrection of the dead, See 1 Cor. xv. 42. The Article is omitted here in Romans before the word *dead*, because the Sense intended to be conveyed is not, *A resurrection of the dead*, but, *From the dead*. When the Preposition *From* is expressed as Matt. xiv. 2, *This is John the Baptist he who was raised from the dead*, the Article is expressed before the word *dead* when the Reference is to the actual separation of the persons specified, but when it has relation only to the separation of the persons specified, from the *State* in which persons are that are dead, the Article is then omitted before the word *dead*; See 1 Cor. xv. 12, *That he hath been raised from dead*. In some cases the same occurrence may be stated by different authors either with the Expression or Omission of the Article before the word *dead* as best suits each writer's own personal feeling, as is proved by comparing the record in Matt. xiv. 2 with Mark vi. 14. The statement there made is equally just, whether the reference is actually *To the persons dead*, or, *To the state in which those persons were*.

502. *We Christians*. Had the Apostle here, as some suppose, through modesty made use of the Plural instead of the Singular; the statement, as they maintain, relating altogether to himself, I conceive the *Arrangement* must have been *Irregular*; its not being so, supports the correctness of my Paraphrase.

7. with all that are in Rome beloved of God, ⁵⁰³ *all*
⁵⁰⁴ *that* are called saints, grace to you and peace, from
⁵⁰⁵ God, Father of us and ⁴⁹⁰ Lord of Jesus Christ,

8. first indeed I thank my God, by reason of
i e in respect of Jesus Christ, on account of all of
⁵⁰⁷ you, that your faith is *so great as to be* spoken of

 throughout all the world.

503. *Beloved of God.* In one Sense, we are all the children of God; in another, such only are His children as do His will. In like manner, in one Sense, all men are beloved of God; while in another, only a part of mankind enjoy this blessing. The unlimited Sense, is the Literal Sense; hence the omission of the Article. See Rule 343.

504. *Grace to you.* *Be* (Imperative) *grace to you*, expresses an Injunction, or command to possess; or an imparting of the possession of grace. *Grace is with you*, expresses a declaration, that grace is possessed. *Grace to you*, expresses a desire, that grace may be possessed. Hence the Apostle here imparts nothing, he only expresses his desire that they may possess grace.

505. *From God our Father.* The Expression and Omission of the Article before Appellatives, requires attention; it has, perhaps, been the principal cause of the obscurity that has attended the subject of the Article. If the Article is used, only, for the purpose of Definition, it would not be correct to say, *From the God the Father of us*, as such would imply the existence of a being entitled to the appellation of *The God*, who was not the Father of us; hence the Omission of the Article here before the word *God*. See Rule 100.

The Article is Omitted before the words *Father of us*, because the Literal Sense that would be conveyed by its Expression, is not the Sense intended to be conveyed. The Pronoun *Us* here represents certain Christians in Rome; had the Article been expressed, it would have implied, that God was in some *Peculiar* manner their Father; this he is not. God is styled *The Father*, meaning the Father of all. 1 John i. 2. *The Father of Lights*. James i. 17. *The Father of Glory*. Eph. i. 17. *The Father of the Lord Jesus Christ*. Eph. iii. 14. Abraham is styled *The Father of us*, Rom. iv. 1. In all these passages the Article is expressed before the word *Father*; and rightly so, inasmuch as it and the words connected with it, are used to convey a *Peculiar* and *Definite Sense*. See Rule 101.

9. For my witness the ^{322,2}God is, whom I serve with
 my spirit, in the gospel of his Son, that without
 ceasing I ⁵⁰⁸make mention of you *i e that I have not*
ceased to make mention of you. ^{508,1}

10. Always in my prayers *for you*, requesting, if
 by any means now at length I shall have a prosperous
 journey by the will of the God to come
 unto you.

11. For I long to see you, in order that I ⁵⁰⁹may
 impart some gift unto you spiritual *i e of a spiritual*
nature, to the end that ye may be established *i e thus*
promoting your establishment. ⁵¹⁰

507. *That your faith is spoken of.* Literally, *He was thankful for the thing that was done*; whereas &c., *He was thankful that the thing was of such a character as to obtain the result specified*; hence &c., 322,1.

508. *I make mention of you &c.* The Literal Sense of this passage would require, that the Apostle never prayed without mentioning the Romans; the *Disarrangement*, in my opinion, makes the Sense to be that expressed in the Paraphrase. See Rule 321.

508,1. *Stop.* The Sense here is not, *Always when I make prayers*, which is the Literal Sense; but, *Always when I pray for you*; hence the *Major Stop*. See Rule 184.

509. *That I may impart.* Had the *Arrangement* here been *Regular*, the Sense conveyed would have been, *That the Apostle was anxious to see them, that he personally might impart*; such being the Literal Sense; whereas &c., *He was anxious to see them, that they might receive good*; hence &c., 321.

510. *That ye may be established.* Had the *Government* of this Sentence been *Regular*, it would have implied, *That establishment was a necessary result of the reception of gifts*; but the gifts do not necessarily establish those receiving them, their tendency is to lead to such an end; hence the *Irregular Government*. See Rule 380.

12. For this exists to have been comforted together with you, on account of the faith in each other⁵¹¹
i e the faith possessed by the other of us, that possessed by you and also that possessed by me.

13. Now I would not have you to be ignorant, brethren, that oftentimes I purposed to come unto you, and was restrained even to the present time, in order that I might have some fruit, even among^{509 333}
^{497,2} you.

14. *I say restrained*, As indeed to the remaining nations *i e to the Gentiles*, Greeks and also Barbarians, wise and also unwise, a debtor I exist.^{497,1}

15. So the thing desired by me also is to you that⁵¹²
 are in Rome to have preached the gospel.

16. *I say desired*, For I am not ashamed of the gospel. For power by God's appointment it exists⁵¹³

511. *The faith in each other.* Literally means, *The belief of the one in what the other asserted*; whereas &c., expressed in the Paraphrase; hence &c., 321.

512. *The thing desired.* Literally, *This is a pointing out of one thing above all others that he desires*; whereas &c., *A simple affirmation, that it is a thing that he desires*; hence &c., 321.

513. *Power by God.* Had the Sense of this passage referred, *To the power possessed by God*, which is the Literal Sense of the words, the Article would have been Expressed both before the words, *Power and God*; the Omission of it shews that some other Sense is intended to be conveyed, which I consider to be that expressed in my Paraphrase. The same applies to the expression, *Justification or Righteousness of God*, in verse 17, and *Wrath of God* verse 18.

with respect to salvation to every one that believeth, to a Jew and also to a Greek.

17. *I say to every one*, For justification *i e* a method of justification by God, in it, is revealed by the exercise of faith, to the exercise of faith. As it has been written. Even the just, by the exercise of faith, shall live.

18. And wrath by God is revealed from *i e* as the decree of heaven, against all ungodliness and unrighteousness of men *i e* against all false worship and service by men, that in so doing hold the truth He reveals to them in unrighteousness *i e* that in so doing reject the truth He reveals to them,

514. *All false worship and service.* The expression *Ungodliness and unrighteousness* appears to me to be intended to express this Sense.

515. *That hold &c.* Had the Sense here been, *Against all ungodliness in such men as hold &c.*, the Article must have been expressed before the word *Men*; the Omission of it shews that some other Sense is intended to be conveyed, which I consider to be, *Against all ungodliness and unrighteousness of man, who, in such conduct, holds the truth &c.* hence my Paraphrase. The Literal Sense of *That holds the truth in unrighteousness*, is impossible; since we cannot at the same time truly hold the truth and practice unrighteousness; the Sense intended, I conceive to be that expressed in my Paraphrase; hence the *Disarrangement*. Had no Article been expressed before the word *Truth*, the Sense would have been, that God was angry with all persons that rejected any kind of truth, and this we are sure is not the case; the context shews that the particular description of truth that the Article is intended to Define, is that expressed in my Paraphrase.

19. because the known *i e what is known* of the
 God, shewn it exists to them. And the God it shewed⁵¹⁶
 to them.

20. For the invisible of him, *i e for what has been*
invisible of him, from creation of world *i e since the*
time of the creation of the world, being considered in⁵¹⁷
 those things that are made *i e through that which*⁵¹⁸
⁵¹⁹ ^{519,1} ⁵²⁰
has been created, he is clearly seen. Even his eternal

516. *For God it shewed to them.* Literally, *Them in particular*; whereas &c. General, *All men*; hence &c., 321.

517. *Since the time of the creation of the world.* See Note 22 to the Rules.

518. *Being considered in &c.* The Literal Sense of this would be, if *Regularly Arranged*, *Those that are made*, considering the things that are invisible of God, the invisible things are clearly seen by them; whereas &c., *That men by considering the things that are made, viz., the works of creation, they will see or discover the things that are invisible of him, viz., the Eternity &c. of God*; hence &c., 321.

519. I cannot admit that any thing stated by the Apostle in this argument, would lead me to suppose, that the light of nature was sufficient to lead the Heathen of every age, to perceive the Eternity, Power, and Divinity of God. The Apostle appears to me to have reference to Idolatry as a system, and not that what he advances is applicable to individual Idolaters, or to Idolaters of every age. He states that those to whom he refers, had once *a knowledge of God, and exchanged it for Idolatry*; and that *they were enlightened, and became fools*. This is not a just description of modern Idolaters. But if we understand him to refer to Idolatry as a system, all he states is easily explained. Before the introduction of Idolatry, all men knew God; those that introduced Idolatry, did become fools, and did exchange the knowledge of God for Idolatry. This well agrees with Rom. x. 14. Observe also in verse 21, it is not, *They do not glorify God*, but, *They did not glorify God*.

519,1. *Stop.* The Sense here is not, *That what is stated is actually seen*, which is the Literal Sense; but, *That what is stated*

power, and Godhead, to the end that they *that reject*
³⁸⁰.....
what He reveals without excuse might be,

21. because having knowledge of the God, they
⁵²¹.....
 glorified or offered thanksgivings *to him* not as a

 God, but were become vain in their imaginations,
⁵²².....
 and their foolish heart was darkened,
^{322,2}.....

22. wise professing to be, they were become fools,
⁵²¹.....

23. and changed the glory of the incorruptible
³³³.....
 God, into a likeness of an image of corruptible man,

 and of birds, and of fourfooted beasts, and of creeping
 things,

24. wherefore the God⁴⁹⁶ abandoned them, to the

 desires of their hearts, with respect to uncleanness,
 in respect of that their bodies *i e their temporal ex-*
³⁸¹.....
istence might be dishonored by them,

is the natural deduction from what is seen ; hence the Major Stop.
 See Rule 184.

520. *His eternal power.* Literally, *The actual particular specified ;* whereas &c., *A power existing before every power of which Man has knowledge ;* hence &c., 321.

521. *They glorified or offered thanksgiving to him not as a God.* Literally, *They held him to be not a God but a man ;* whereas &c., *They held him to be such as could not justly be esteemed to be a God ;* hence &c., 321. Observe the charge here is not, *They glorified or offered thanksgiving to him not as the God.*

522. *The foolish heart of them.* Literally, *An actual existence entitled to that name ;* whereas &c., *The desires of their hearts were of a foolish description ;* hence &c., 321.

524. *Wherefore.* The Stop preceding this word is a *Minor Stop*,

25. whosoever changed the truth of *i e* concerning
 the God on this subject, into the lie *i e* into the
falsification of it just described, and worshipped and
 served the creation *i e* the thing created, more than
 he that has created, who blessed is unto the ever.
 Amen,

26. *I have said*, on account of this, the God aban-
 doned them, unto vile affections. *I say vile* For even
 their women changed the natural use, for that that
 is against nature *i e* for the unnatural.

27. And likewise also the men, having left the
 natural use of the woman, were inflamed in their
 lust, towards each other, males, with males, working
 the unseemly, and receiving the recompence, [which

to shew that what succeeds it, is not to be regarded as a new and independent feature of the argument, to be understood in connection with all that is contained in v. 18 to 24, but is to be understood as limited to what immediately precedes in v. 23. See Rule 170, and Note to it.

526. *Into the lie.* The Expression of the Article here, shews, that what is conveyed is to be understood in a Restricted Sense, see Rules 100 & 103, which restriction can be ascertained only from the Context; hence my Paraphrase.

527. *Their women changed.* Literally, *They actively did it*; whereas &c. *Passive, They permitted it to be done*; hence &c., 322,1.

527,1. *Stop.* The Sense here is not, *In a like manner the men transgressed*, which is the Literal Sense; but, *The men also transgressed*; hence the *Major Stop*. See Rule 184.

528. *Working the unseemly and receiving &c.* The Literal Sense

was meet for their error *in dishonoring God,*] to

 them.

28. *I say meet*, even as they chose not the God to
 retain in acknowledgment *i e not to retain an acknow-*
ledgment of God, the God⁴⁹⁶ abandoned them, to a

 reprobate mind, to do those things that are not
 fitting.

29. *I say to a reprobate mind, they* having been
 rendered complete in all *i e having become*³³³ *fully ac-*
quainted with all acts of unrighteousness, wickedness,

 covetousness, maliciousness, full of *passions* of envy,
 murder, strife, deceit, malignity,

30. secret detractors, backbiters, haters of God,
 spiteful, proud, boasters, inventors of evil things,
⁵²⁹
 disobedient to parents,

of this is better seen, if we change the personæ of the sentence thus :
Romans with swords working destruction, and receiving, &c ; for we
 then perceive, that the Romans alone are the parties that *Work* and
Receive, and that the swords are only passive instruments ; but such
 a character of Sense is not suited to the passage we are considering,
 which requires, that not only the *Romans*, but also the *Swords*, should
 be equal agents in *Working* and *Receiving* ; hence the *Irregular Ar-*
rangement is employed, and employed to shew, that other than the
 Literal Sense is intended to be conveyed. See Rule 321.

529. *Disobedient to Parents.* Literally, this fault can only be
 perfectly committed by young persons, since entire obedience, is not
 required of persons of advanced years, which are the class of persons
 referred to by the Apostle. I therefore consider the Sentence to be
Disarranged, in order to shew, that the Sense intended to be con-

31. without understanding, covenant breakers,
without natural affections, unmerciful,

32. *they were men* who the *principle of the judgment* of the God acknowledging, that those that
⁵³⁰ practice the such like things, worthy of death they

 exist, not only these things doing, but even having
 pleasure in those that practice *them*,

CHAPTER II.

1. wherefore *i e* on the same account inexcusable
 thou existest, O man, every one that judgest, *not*
being satisfied with the Divine prescriptions. For to
 what, thou judgest the other because he does not act
⁵³³ rightly, thou condemnest thyself by subjecting thyself

 to a like judgment from God. For the same things
⁵³⁴
i e things deserving the same condemnation thou doest,
 thou that judgest.

2. And we *who are Christians* are sure, that the

veyed is to this effect: *They yielded not a proper reverence to Parents.* See Rule 321.

530. *Those that practice &c.* Literally, *Those that at any time do so; whereas &c., Those that do not discontinue to perform; hence &c., 321,*

533. *Thou condemnest thyself.* The Literal Sense of this is, *That in judging another, the person actually condemns himself; this Sense is not true.* The Sense intended to be conveyed is, *That the effect of judging others in the manner here referred to, is to condemn ourselves; hence &c., 321.*

judgment^{322,2} of the God is according to truth *i e certain*
of fulfilment, against those that practice the such like⁵³⁰
 things *i e things which God has prescribed*.

3. Yet thou dost think this, O man, that judgest
 those that practice the such like things⁵³⁰ *i e things*
which God has prescribed, that doing these things
thyselſ, that thou shalt escape the judgment of the
 God,

4. but thou disregardest the riches of his good-
 ness,⁵³⁶ and the forbearance, and the long suffering, not
 perceiving, that the goodness of the God, unto re-
 pentance *and so to a forsaking of the evil*,⁵³⁷ leads thee.

5. So then in proportion to thine hardness *i e thy*
harsh judgment of others, and impenitent heart *i e*
and thy own impenitency, thou treasurest up to thy-
 self wrath, against a day of wrath and revelation of
 righteous judgment by the God,

534. *The same things*. Observe, this is Plural ; it is not, *The same thing*.

536. *Thou disregardest &c.* Literally, *Thou dost in no way regard* ; whereas &c., *Thou dost not rightly regard* ; hence &c., 321.

537. *Leads thee*. The *Government* here I thus explain. The Sense shews that the word *Thee*, is governed by the word *Leads*, and not by the word *Repentance* ; the Sentence therefore is an *Irregular Sentence*, the occasion of which being to shew, that God's goodness does not necessarily lead us, but that His goodness *should* lead us thereto ; hence &c., 321.

6. who will render to each man, according to his deeds,

7. he will render⁵³⁸ to those that indeed seek for life

 eternal by patient performance of deeds excellent,

 glory and honor and immortality.

8. And he will render to those that are of contention, or that disobey the truth *that they know*. Or
^{538,1} that give up themselves to the ⁵³⁹ unrighteousness *that they condemn* wrath and indignation,

9. tribulation and anguish the God will render to
⁵⁴⁰ every soul of man that doeth the evil *just described*,
 to the soul of a Jew indeed first, also of a Gentile.

10. But glory, and honor, and peace the God will
⁵⁴⁰ render to every man that worketh the good *just described*, these things he will render to a Jew indeed first, also to a Gentile.

538. *He will render to those &c.* Literally, *Who seek expressly for what is stated; whereas &c., Who seek after things which result in the attainment of life eternal; hence &c., 321.*

538,1. See Note 589 to Corinthians.

539. *The truth, the unrighteousness.* Had Truth and Unrighteousness in General been referred to, the Article would not have been expressed. See Rule 103.

540. *The evil.* See Rule 103. The Article is here used to define what kind of evil is referred to, as though the Apostle had said, *Tribulation and Anguish God will bring, not upon every man that doeth evil, for then no man could escape, but upon every man that doeth the evil just described.*

11. For respect of persons exists not with *i e* sanctioned by the God.

12. For as many as without law sinned without law *i e* For those without a law that have done that which independent of law is sinful, even they shall⁵⁴¹ perish, and as many as, with law *i e* having a law, sinned by means of law *i e* by doing that which law forbids, they shall be judged.

13. I say they shall be judged, For not the hearers⁵⁴² of a law, just are with God, but the doers of a law⁵⁴³ whether Jews or Gentiles shall be justified.
.....

541. *They shall perish.* The Sense that I consider is here intended to be conveyed, appears to me, to be expressed in a form, that is, to say the least, closely allied to irony; for after what the Apostle states in verses 14, 15, and 16, it is by no means easy to perceive, where any person can be found, that is not under a law; or what it is, that can be considered sin, that does not consist in a violation either of an expressed law, or of the conscience. I conceive his argument is here constructed to suit the prejudices of the Jews. He admits that those who have no law, and yet sin, shall perish; and that those having a law, that sin, shall be judged. He then shews that all men have a law, either expressed, or understood in their hearts, and consequently, leaves those he addresses to draw this conclusion, that if all are under a law, all must be judged by the law they are under; consequently, there will remain no one, who will come under the class that he describes as their destiny—*They shall perish.*

542. *Just with God.* Had the Government here been that which is usually employed for the conveyance of what at first appears to be the Sense of the passage, it would have implied, *That no hearer of a law was just, or to be regarded so by God*; whereas &c., *That those who merely hear a law, will not on that account be treated as just persons in another world, whatever privileges they may obtain by it in the present life*; hence the *Peculiar Government* employed. See Rule 322.

14. *I say the doers shall be justified*, For as Gen-
 tiles that have not an ⁵⁴⁴ *actual law that relates to justi-*
fication by nature i e while in a true Gentile state,
 the ^{544,1} *requirements* of the law ³⁸² *for justification* should
 do, these not having an ⁵⁴⁴ *actual law*, a law are to them-
 selves ⁵⁴⁵ *i e each man's conscience is to himself as a law*
as respects justification,

15. who ⁵⁴⁶ *i e all of whom shew the work of the law,*
written i e to be inscribed, in their hearts, by the

543. *The doers of the law.* Literally, *Those who actually perform everything required by the law; whereas &c., Those whose general conduct is in conformity with the requirements of the law; hence &c., 322,1.*

544. *That have not a law by nature—Not having a law.* The Literal Sense of these passages is, *Having no law of any kind; whereas &c., Having no actual law that relates to justification; hence &c., 321.*

544,1. *The of the law should do.* Literally, *They should do all the actual things required by the law; whereas &c., They acknowledge the obligations of the essential requirements of the law; hence &c., 322,1.*

545. *A law are to themselves.* Had the *Arrangement* here been *Regular*, it would have implied, *That they, the Heathen, corrected each others vices*, because such is the Literal Sense, just as, *He is to them very kind*; but the Sense intended to be conveyed is, *That each of them was a law or guide to himself, as each man's conscience discharged this duty*; hence &c., 321. The word *law* is not governed by the words that precede it, to shew that it is not intended to assert, that they, in any way, were an actual law, but that they were under a mental restraint and responsibility, similar to that which persons acknowledging a law are under. See Rule 322.

546. *Written.* The occasion of the introduction of a *Minor Stop* after this word, as also why the Verb in the Infinitive Mood is not here used, is to shew, that the Literal Sense of the passage is not the Sense intended to be conveyed. The Literal Sense would require, that the persons referred to, felt themselves bound to observe all

testifying of them by the conscience, and between one another the reasonings, accusing or else excusing *each other*,

16. in which day *i e the day of these things*, the God shall judge the secrets of the men after my Gospel *i e that my Gospel embraces*, by means of Christ even Jesus.

17. And if thou a Jew art called, and retest upon a law *as the only means of obtaining justification*, and art gloried by God,

18. and knowest the will of God, and so approvest that that is more excellent *i e and what thou approvest is that which is the best*, being instructed out of the law.^{550,1}

19. And hast confidence thyself a guide to exist of blind persons, a light *i e an enlightener* of those that are in darkness,

20. an instructor of fools, a teacher of babes,

that is denominated, *The work of the law*; the Sense intended to be conveyed, I consider to be this, That the persons referred to, felt bound to observe the material part of the requirements denominated *The work of the law* that relates to justification, hence the *Peculiar Government* used. See Rule 322.

550,1. *Stop*. The Sense here is not, *And so hast confidence*, which is the Literal Sense; but, *Thou knowest his will, thou approvest the things that are more excellent, thou hast confidence*; hence the *Major Stop* here. See Rule 183,1.

having the form of the knowledge and of the truth
⁵⁵¹ *for so doing*, in the law.

21. But thou that teachest another, thou teachest
⁵⁵² not thyself, thou that preachest not to steal, thou
 dost steal,

22. thou that sayest *a man is* not to commit adultery,
 thou dost commit adultery, thou that abhorrest
⁵⁵³ the false Gods, thou dost commit sacrilege,

23. *surely* thou who, by a law art exalted, by
 means of the breaking of the law, thou dishonorest
⁵⁵⁴ the God.

24. *I say dishonorest God*, For the name of the

551. *Of the knowledge and of the Truth.* Had Knowledge and Truth of every kind here been referred to, the Article could not have been used, the connection appears to me to restrict it to what is expressed in the Paraphrase. See Rule 341.

552. *Thou teachest not thyself.* The object of the *Disarrangement*, See Rule 321, is to shew, that the General and not the Literal Senss is intended to be conveyed. Thus, *I do not mean that thou dost not teach thyself anything, but that thou dost not generally teach thyself to observe those things, that thou teachest the other to be necessary to be observed.*

553. *The false Gods.* Had no article here been expressed, the Sense would have been; *That the persons referred to abhorred Images of every kind*, which certainly was not the case. The expression of the Article restricts what is stated *To images of a particular class*, which, from the context, I judge, cannot be supposed to be other than what is stated in the Paraphrase. See Rule 341.

554. *Thou dishonorest the God.* Had this Sentence been *Regularly Arranged*, it would have implied, *That God was actually dishonored*; whereas &c., *That in consequence of what is stated, some men did not render to God that honor which is due to him*; hence &c., 321.

God, by means of you, is blasphemed by the Gentiles.^{497,2}
 As it has been written i e *This Holy Scripture asserts.*

25. *I say by means of you,* For verily⁵⁵⁵ circumcision
 profits i e is advantageous, if thou should keep the⁵⁵⁶
 law.⁵⁵⁷ But if a transgressor of the law thou shouldst⁵⁵⁷
 exist, thy circumcision uncircumcision has been⁵⁵⁸
 made.

26. Therefore if the uncircumcision should keep⁵⁵⁹
 the righteousnesses of the law, not his uncircumci-

555. *For verily circumcision profits.* Literally, *The actual rite is productive of advantage; whereas &c., That which is attendant on the rite is so; hence &c. 322,1.*

556. *If thou should keep the law.* The preceding Sentence is Unlimited in its Application; had the Government we are considering been Regular, the Sense would have been; *For circumcision profits all men, if thou whom I now address, keep the law; because this is the Literal Sense of the passage.* The Sense afforded by the present Arrangement is to this effect, *If the law is kept by him that is circumcised, circumcision in that case profits him; hence &c., 321.*

557. *Keep law—Transgressor of Law.* Had the Article been expressed in these passages, the Sense conveyed would have been, *For circumcision verily profiteth if thou never transgresseth the law, but if thou in any case art a transgressor, such being the Literal Sense; hence the Omission of the Article, as the reference here is not to those infringements of the Law for obtaining the pardon of which means are prescribed in the Law, but to such infringements as are not assured of pardon, or if assured, as have not been secured. See Rule 343.*

558. *Uncircumcision has been made.* Literally, *They were actually uncircumcised; whereas &c., Their circumcision would be of no advantage to them; hence &c., 322,1.*

559. *The Righteousness of the law &c.* The Literal Sense here would imply, *That the heathen should observe every righteous requirement of the law; the Sense intended to be conveyed, I consider*

sion, with respect to *his mere want of* circumcision shall be counted *against him*,

27. even the ⁵⁶⁰uncircumcision that is by nature fulfilling the law shall judge thee that art by means ⁵⁶²of the letter and circumcision, a transgressor of ⁵⁶²the law.

28. *I say judge thee*, For not he that is in the outward a Jew exists, neither that that is in the outward ⁵⁶³in the flesh circumcision *exists*,

29. but he that is in the inward a Jew ⁵⁶³*exists*, and ⁵⁶⁴circumcision of the heart, in spirit, not in letter *i e*

to be, *That the uncircumcision should keep generally those requirements of the law, that are here styled, the righteousness of the law; hence &c., 321.*

560. *The uncircumcision by nature.* Literally, *The uncircumcision shall judge thee after a natural manner; whereas &c., Those which in accordance to their nature are uncircumcised shall judge thee; hence &c., 321.*

562. *By means of letter.* Had the Article been expressed before the word *letter*, it would have implied, *That the thing specified, was literally, in itself, the means of effecting what is stated*, such being the Literal Sense of the passage; but such is not the case, inasmuch as transgression is that which accomplishes it; hence the Omission of the Article. See Rule 343. I conceive the Sense here intended to be conveyed by the expression *By letter*, to be this, *Having God's instruction; and by the expression, And circumcision*, to be, *And your admitting your knowledge of and your belief in it, by conforming to its requirements.*

563. *Flesh.* In Greek, the Article ought not to be expressed before the word *Flesh*, as here used; because its use here would have expressed a particular specification, standing in opposition to, *Outward not in the flesh.* The Omission of the Article shews that the word is used without limitation, thus, *Neither does outward conformity constitute circumcision.*

564. *Circumcision of the heart.* See Rule 102.

spiritually not literally exists also, of which the praise is not of men but of the God.

CHAPTER III.

1. Then *it may be enquired* what the advantage of the Jew, or what the profit of the circumcision *i e* of him that has been circumcised.^{564,1}

2. I answer Much in every way.^{565 497,5} Chiefly indeed because *by him* the oracles of the God were believed.

3. For what *difference does it make* if some disbelieved *those oracles*. Not their unbelief shall make void the faith of the God *i e that that God believes*.⁵⁶⁶

4. It may not have been *i e This is impossible*. Even be *i e let it be thus regarded by man*, the God true.⁵⁶⁷ Though every man *in consequence be regarded*^{565,1}

564,1. *Stop*. The Sense here is not, *That much advantage and profit is realized*, which is the Literal Sense; but, *That the opportunity of realization exists to the Jew*; hence the *Major Stop*. See Rule 184.

565. *Every way*. Literally, *Without any restriction*; whereas &c., *Generally speaking*; hence &c., 333.

566. *Not the unbelief, &c.* The Literal Sense of this passage is, *That any portion of the world sinning, will not deprive that portion of the blessings God has promised*; whereas &c., *That any portion of the world sinning, will not deprive the remainder of the blessings God has promised*; hence &c., 321.

567. *The God true. And every man a liar*. Had a *Minor Stop* divided these Sentences, I conceive the Sense would then have been — *May God be true, and may all men be liars*; but as the *Stop* used is not a *Minor Stop*, I judge that the Sense intended to be conveyed

to be a liar.^{497,2} As indeed it has been written, that O God if thou shouldest have been declared just in relation to thy sayings, verily thou shouldest have overcome in the verdict to be judge Thee relative to their fulfilment.

5. But it may still be urged that if our unrighteousness commends⁵⁶⁸ the righteousness of God in being faithful to his promises notwithstanding our unfaithfulness, how shall we say. Not unrighteous the God that bringeth⁵⁶⁹ on us the anger we incur by our unrighteousness i e that God that punishes us for our unfaithfulness is not unrighteous in so doing, not as an Apostle, but as a man, I speak i e I advance this argument.

is to this effect, *May God be true, though all men should be untrue.* See Rule 184.

568. *But if our unrighteousness &c.* It is not our unrighteousness, but a consequence from it, that commends God's righteousness; hence the occasion of the Verb being placed at the end of the Sentence. See Rule 321. It does not commend God's entire righteousness, but only his righteousness in one respect; hence the reason why the Article is not expressed. See Rule 343. Had the word *God* not been *Disarranged*, the Sense might have been this, *But if our unrighteousness commends righteousness accepted or approved of by God;* to express this Sense, there would not have been any *Disarrangement* of the words at the end of the Sentence; consequently, this Sense, cannot be the Sense intended to be conveyed.

569. *The anger.* The Article is here used to Define, that the Sense of the passage is not, that God brings all anger upon us, but only that which is referred to in the context. See Rule 341.

6. *And to it I answer,* It may not have been *i e* ^{497,5} *It is impossible for him to be so,* for then how shall the God judge the world.

7. Verily if *it is as is urged that* the truth of the God, through the *i e* ²²⁴ *that* ⁵⁷⁰ *which* is my lie, more abounded unto his glory, why yet am even I *Paul* for a sinner judged *to be by you Jews for preaching the gospel,*

8. and *why not judged* according as we *the Apostles* are slanderously reported, according as some affirm ⁵⁷¹ us to say, that we should have done the evil *we are charged with doing,* in order that the good *sought viz.* ³⁸² *the increase of God's glory* should have come, of whom the condemnation conformable with justice exists.

570, *The my lie.* Had the expression here been, *The lie of me,* it would have implied, that some particular lie was referred to that had been specified; whereas &c., *Through any lie I have or may tell;* hence the *Peculiar Government.* See Rule 224.

571. *The evil—The good.* The Article is here used to Define. The Sense here conveyed is not as the Received Translation renders it, a general proposition, *Let us do evil, that good may come;* to express this, the Article would not have been expressed before the words *Evil and Good;* but the Sense intended to be conveyed is to this effect, *And why if what you advance is correct, do you not judge concerning us the Apostles, that we should have done the evil you charge us with doing, in order that the good, viz. the increase of God's glory, which according to what you advance would be the effect of it, should have come;* hence the Expression of the Article before each of the words. See Rule 341.

9. Then *do you enquire* what advantage have we
⁵⁷² *Jews obtained as regards justification*, to this ⁵⁷³ *I answer*
 not any. For we before proved Jews and also all
^{497,2} Gentiles, under sin, to exist.

10. As it has been written, that not just exists,
 not even one,

11. he ^{322,2} understanding *justification* is not, he seeking
^{322,2} the God is not,
⁵⁷⁴

12. all *Jews and Gentiles* went out of the way of
^{574,1} *justification*. Together in respect of it they were be-
^{322,2} come unprofitable, he doing goodness is not *i e that*
⁵⁷⁵ *doeth only what is good*, even unto one *i e not even*
 one,

572. *What advantage &c.* In verse 1 the enquiry is, *What is the advantage of being a Jew, or of him that is circumcised*; here the enquiry is, *What advantage have the Jews obtained*; hence the difference in the answers returned.

573. Had a *Major Stop* been here expressed, it would have implied, *That the proportion was unlimited, that the Jews possessed no advantage of any kind*; whereas in consequence of the *Stop* being a *Minor Stop*, the Sense is shewn to be restricted to the context, thus, *The Jews have no advantage in the particular referred to in the context*; hence my Paraphrase. See Rule 322.

574. *All went out of the way*. Literally, *Without any exception*; whereas &c., *All speaking generally*; hence &c., 322,1.

574,1. *Stop*. The Sense here is not, *In the identical acts*, which is the Literal Sense; but, *In the same general character of Action*; hence the *Major Stop*. See Rule 184.

575. *Doing goodness*. It appears to me, that the Sense of this passage is as given in the Paraphrase, and that why the Article is omitted before the Participle, is that the Literal Sense is not true; viz. that there is no one that *does any thing that is good*. The Sense

13. their throat a sepulchre having been again opened *are they that claim justification as a national rite*, they were ⁵⁷⁶deceiving with their tongues *that* ⁴⁹⁸*have done so, the poison of asps is under their lips in doing it,*

14. *the lips of them*, of whom their mouth is full ⁵⁷⁸*of cursing and bitterness,*

15. swift their feet *is* to have shed blood,

16. destruction and misery *are* in their ways,

17. ⁵⁷⁹and knew not a way of peace,

18. a fear of God exists not before their eyes.

19. Now we know, that whatsoever the law saith to those that are under the law, it speaks *i e it* ⁵⁸¹*was introduced*, in order that every mouth should

intended to be conveyed, is I consider to be this, *He is not that does only what is good.*

576. *They were deceiving &c.* The Literal Sense of this passage is, *That by signs &c. made with their tongues, they deceived*; The Sense intended to be conveyed is, *That they spoke that which deceived*; hence &c., 321.

578. *Is full of cursing &c.* The Literal Sense is, *That they uttered nothing but cursing and bitterness*; whereas &c., *That they much addicted themselves to cursing and bitterness*; hence &c., 321.

579. *And they knew not &c.* The Literal Sense is, *They were ignorant of it*, whereas &c., *They did not secure it*; hence &c., 321.

581. *Every mouth.* Literally, *Each one shall be restrained*; whereas &c., *No one shall violate the bounds prescribed by the restraint*; hence &c., 321.

^{581,1}
 have been stopped from claiming justification to be

 man's right by nature, and being liable to condemnation on account of sin, all the world should have come to the God in order to obtain justification,

20. because by works of law *i e* by works that law of any kind requires for the attainment of justification,
³³³ ⁵⁸²
 every flesh *i e* every class of Mankind shall not be

581,1. *Should have been stopped.* Literally, *Precluded from utterance*; whereas &c., *Unable justly to claim*; hence &c., 322,1.

582. *Every flesh.* I can see no way in which the Received Translation of this passage, *No flesh shall be justified*, can be defended; to express such a Sense, the Greeks employed other *Forms of Government*, see v. 10 to 13, and 1 Cor. viii. 13, Matt. vi. 24, and vii. 21, John viii. 10 and 11, also xi. 50; but I am not aware, that in Greek, there is any other *Form* of expressing, *Every or all Flesh shall not be justified*, than that employed here.

The same *Form of Government* occurs in Matt. xxiv. 22, Mark xiii. 20. The passages, we are told, have reference to the destruction of Jerusalem, or rather of the Jews, (one of the classes of mankind) by the Romans; if such is the case, is it reasonable to employ language in describing it, that requires for its verification, the destruction of the whole human race, *No flesh shall be saved*; but if it is rendered, *All flesh, i e every class of men shall not be saved*, the Sense conveyed is correct, and suited to the event; as the entire destruction of the Jews was by no means improbable. See 1 John ii. 21. As Providence has separated Animal existence in this life into classes, by distinguishable peculiarities in their flesh, see 1 Cor. xv. 39, I think it probable, the Apostle has availed himself of the word *flesh*, as descriptive of the separation of men into classes, in this life, on points of difference that have importance only in the flesh or present existence.

To afford the Sense given in the received translation, the Negative must be regarded as connected with the Noun, I conceive the *Arrangement* used, precludes such from being the case, it must be regarded as connected with the Verb.

Literally, *Every flesh*, means, *Every class of men*, consequently, *good and bad*; whereas &c., *Every class of men that by their conduct have an equal claim to justification shall not be justified by it*; hence &c., 321.

justified in the sight of him, *hence justification cannot be man's right by nature. I say by law of any kind, every flesh shall not be justified* For by means of law of any kind for the attainment of justification, there is an acknowledgment of the power of sin to deprive man of it.

21. But now *under the Gospel being without law of any kind as regards obtaining justification by it, how to obtain* justification by God has been made⁵⁸³ apparent, being witnessed by the law and the prophets.

22. Even a justification by God, by means of belief of *i e concerning Christ, has been made apparent* unto every one that believes. For difference exists not.

23. For all⁵⁸⁴ sinned, and so are come short of *having* *any right to behold* the glory of the God,

24. *such as hope to behold it* being justified as a gift through⁵⁸⁵ his grace, by means of the redemp-
.....

583. *Justification by God has been made apparent. Literally, Not justification, but the method of obtaining justification; hence &c., 322,1.*

584. *All sinned. Literally, Have done some sinful act; whereas &c., Have so placed on account of sin, as to preclude their possessing in this world justification; hence &c., 322,1.*

tion from sin that is ⁴⁹¹*promised* in the dispensation of Jesus,

25. whom the ⁴⁹⁸God proposed to himself for a
⁵⁸⁷mercy seat, *continuing through all ages* by means of
the faith to be exercised in his own blood ⁵⁸⁸*i e in rela-*
tion to his death, *this God proposed* unto a pointing
out of his justification *i e his method of justification*, by
means of the remission *granted to men in the gospel*
of sins that had existed before, through the forbear-
ance of the God, *He neither having appointed a pen-*
⁵⁹⁰*alty for obtaining their remission, or declared condem-*
nation in their existence,

585. *Through his grace. Through the grace of him*, would mean, *Through the quality he possesses of shewing grace or favor*; whereas &c., *Through the favor he has shewn to man*; hence &c., 321.

587. *For*. I think Donnegan authorizes this translation.

588. *In his blood. The faith in the blood of him*, would restrict the Sense to the actual blood of Jesus; whereas by means of the *Dis-*
arrangement the Sense conveyed is, *The faith exercised concerning*
or in relation to his death. See Rule 321.

590 *Remission of sins that existed through the forbearance of God*. Observe, it is not here said, *For the remission of sin*, that is, *of sins of every description*; but a *Limitation* is expressed, viz. *sins that existed before*, or as the Authorized Version renders it, *That are past*; a *Limitation* that can alone mean, seeing the Jews were at all events among those to whom this was addressed, *That through God's forbearance, He had in his Dispensations with man, for some wise purpose, neither condemned the commission of such sin to be punished with death; or appointed a penalty for obtaining its remission; hence these sins may be designated, either sins that existed before Christ's coming through God's forbearance, He, in no way to man's knowledge, removing them from this world; or, Sins that are past*

26. *I say* for the pointing out his justification ⁵⁸⁹
i e his method of justification, in the now time,
 to the end that he ⁵⁹¹just might be *in the estima-*
tion of man, even declaring just him that is of
 faith of Jesus *i e him that exercises faith con-*
cerning Jesus.

27. Then where was the glorifying ⁵⁹² of *any man on*
account of justification excluded, by means of what
 sort of law of *that prescribes* the works *by which to*
obtain justification, is it not indeed, by means of *the*
⁵⁹⁴law of faith. ⁵⁹⁵

over through God's forbearance, meaning, that He had been pleased to that time not to regard them. See Gal. i. 4 and Eph. i. 7.

591. *That he just might be.* Had the *Arrangement* been *Regular* it would have implied, that what is here stated was done in order that God might be just; the Sense intended is, *That he might be just in the estimation of man*; hence the *Irregular Government*. See Rule 380.

592. *The glorying.* The Omission of the Article would have implied, that the Sense intended to be conveyed was Unlimited, that glorying of every kind was excluded, which is not true; Romans v. 3, *We glory in tribulation*, The use of the Article here expresses Restriction, the object of which I Judge by the Context, to be what is expressed in my Paraphrase. See Rule 341.

593. *Of the works.* The Omission of the Article would have rendered the Sense Indefinite, as any law of works, and works of any kind, would in that case answer to the description; *But the law prescribing the works*, is restricted in the context to, *The works by which justification is obtained*, hence the Expression of the Article. See Rule 341.

594. *The law of faith.* Literally, *The law of Moses*, means, *The law Moses taught or promulgated.* *The law of faith* would in like manner mean, *The law that faith teaches or promulgates*; whereas &c., *The law that promulgates the efficacy of faith*

28. Therefore we reckon by faith a man to be
⁵⁹⁶ justified, without ⁵⁹⁷ *his performing the works required*
⁵⁹⁷ *of i e by the law for obtaining this end,*

29. *I say without the works of the law* otherwise
⁵⁹⁸ the God of Jews alone *he is*, is it not also of Gentiles
^{497,5} *he is*, verily also of Gentiles,

in respect of justification; hence the Omission of the Article here.
 See Rule 343.

595. *Stops*. The reason why all the Stops in this verse excepting the last are *Minor Stops*, is I conceive to shew, that all which is contained in it, proceeds from the same individual, although it is expressed in the form of questions and answers; neither are the answers intended to express the opinions of others relative to the questions proposed, but the opinion of the person who propounds the questions. Had *Major Stops* been placed between the questions and answers, they would have indicated, either that the answers were given by another person, or that they were such as another person would give had the questions been proposed to them. See examples in the first nine Verses of this chapter.

596. *We reckon by faith a man justified*. Literally, *The principle of faith does not justify*; but *the description of faith which God appoints for that ends does*; hence &c., 321.

597. *Without works of law*. The context shews that the *Law* here referred to, is the *Mosaic Law*, consequently, the Article ought to have been expressed before it, as well as before the word *Works*, had the Literal Sense expressed been Definite, and such as was intended to be conveyed. Had the Article been Expressed, the Literal Sense is this, *We reckon faith to justify a man without performing any of the works of the law*; the Omission of the Article shews that some other Sense is intended to be conveyed, which the context, appears to me to shew, to be as follows, *Without his performing the works required by the law for obtaining this end*; hence the Omission of the Article here. See Rule 341.

598. *The God of Jews alone*. Two things here require explanation. First, the *Disarrangement* of the word *Jews*. Secondly, the Omission of the Article before it, as well as before the word *Gentiles*. As respects the first, *The God of Jews alone*, means, *The Jews God alone*, that is, *The Being that the Jews alone regard to be God*; whereas &c., *That God is a God, i. e., is a benefactor and merciful*

30. seeing that one the God *is*, who will justify circumcision *i e an observance of the rite*, by the exercise of faith, and uncircumcision *i e a non-observance of the rite*, by means of the faith revealed in the Gospel, which prescribes not circumcision but faith in order to obtain acceptance with God.

31. Then you will say we render useless law of every kind as respects justification, by means of the faith revealed in the Gospel for this end. It may not have been *i e This is impossible*, rather we establish laws usefulness in relation thereto.

to the Jews alone; hence the *Disarrangement*. Secondly, the Article is omitted before the words *Jews and Gentiles*, because, if expressed, the Sense conveyed would have excluded Proselytes from God's blessing; hence the Sense intended to be conveyed is not Absolutely Jew or Gentile, but the Observer or Rejector of the Law; hence the Omission of the Article.

599. *The faith*. The Article being expressed, precludes the Sense of the expression *The faith*, from being according to the Received Version, *Through the exercise of faith*, since was that the Sense, the Article would not have been used, as that Sense is expressed without it. See Rule 341. Had the Sense here been, *that Uncircumcision will be justified by belief of the Gospel*, the same Preposition would I think, have been used, as is used above; for in that case, uncircumcised persons are no more justified *by means* of faith, than are the Jews; their faith being as much the ground of their justification, as is the faith of the Jews; but it is, *By means of the faith*; they are justified, not by it, but by means of it; not by what they do believe but by means of God having in the Gospel appointed sincere belief of any kind, as that which he accepts in relation to justification; for under the Gospel, we learn by the second chapter of the Epistle, and also in many other parts of Holy Scripture, that the sincere Gentile, though unacquainted with the Gospel, is accepted of God; and this is one, and perhaps the great difference between the Gospel and the

CHAPTER IV.

1. Then *would you enquire* how shall we *who are Jews* announce Abraham our Father, as to flesh *i e* *human ties*.

2. For if Abraham, by works, was justified, he hath a glory, but *to this I answer* no *i e* *he hath no glory* before God.

3. For what saith the scripture. Now Abraham believed the God, and it was reckoned to him, unto justification *i e* *so as to obtain for him justification*.

4. Now the reward ⁶⁰¹ *of justification* does not reckon
⁶⁰².....
 to him that worketh *so as to obtain justification by*

his works as a favor, but as a debt.

Law ; the Law only admitted to be partakers of its benefits, such as conformed to it in *Letter* ; whereas the Gospel admits all, that conform to it in *Spirit*. Blessed be the Lord Almighty.

600. In this verse there are two *Irregular Sentences*, the object of which is to restrict the Sense conveyed to a Particular Object ; it having otherwise a General or Unlimited Application. Thus the Sense does not refer to rendering law useless in every particular, but useless only, as respects justification ; and the establishing or rendering it useful, relates, not to its effect in every instance, but to its effect in respect of the same ; hence &c., 321. The Sense I thus explain— You will then say, that by my doctrine concerning faith, I render obedience to law useless, but I answer, No ! so far from that, I contend, I render obedience to it useful ; for by obedience to law, we cannot obtain justification, hence our obedience is not rewarded, and so, is useless to us ; but being justified by faith, our obedience is rewarded, and so becomes useful to us.

5. But the reward of justification to him that
⁶⁰²
 worketh not so as to obtain justification by his works.
⁶⁰³
 But believeth on i e in the ability of him that justifi-
 fieth the ungodly to justify him, his faith reckons
 unto justification i e so as to obtain for him justifi-
^{497,2}
 cation.

6. As indeed even ⁶⁰⁴David describes the blessedness
 of the man, to whom the God reckons justification,
⁶⁰⁶
 without works sufficient to obtain it by his works,

7. in saying blessed is he, of whom the iniquities
⁶⁰⁷
 were forgiven, and of whom ⁶⁰⁷the sins were covered,

601. *The reward.* The Article is here used to Define. *The re-
 ward we are speaking of, viz, the reward of justification.*

602. *To him that worketh.* Had the *Arrangement* been *Regular*,
 the Sense conveyed would have been, *To him that worketh at all,
 whether good or evil, little or much*; such being the *Literal Sense*;
 the *Disarrangement* shews that some other Sense is intended to be
 conveyed, and this the context shews to be what is expressed in my
 Paraphrase; hence &c., 321. To those who we think should under-
 stand it, *To those who work good*, should remember that the next
 verse must then be rendered, *To those who work no good*. See Note
 555,1 to Matthew and Note 589 to Corinthians.

603. *Yet believeth.* Had a *Common Conjunction* been used in-
 stead of a *Causal Conjunction*, the Sense would have been to this
 effect, *To him that works not so as to obtain justification, although
 believing &c.*

604. *David describes.* Literally, *Expressly does what is stated*;
 whereas &c., *That what is stated may be deduced from David's
 statement*; hence &c., 322,1.

607. *The iniquities were forgiven.* *The sins were covered.* Lite-
 rally, *This would make blest every backslider*; hence &c., 322,1.

608. *Jehovah should not have reckoned.* Literally, *Any kind of*

8. *and that* blessed a man *is*, of *i e* concerning whom Jehovah should not have reckoned sin.
⁶⁰⁸

9. Then *is* this blessedness, to the circumcision *i e* to him that is circumcised, or also to the uncircumcision *i e* to him that is not circumcised. For we say, the ⁶⁰⁹faith ⁴⁹⁶referred to was reckoned to the Abraham, unto justification *i e* so as to obtain from him justification.

10. Then how was it reckoned to him, in circumcision existing, or in uncircumcision, not in circumcision, but in uncircumcision,

11. and he received *i e* God appointed the sign of circumcision, (a seal *i e* proof of the justification of *i e* obtained through the faith of him that is in the uncircumcision *i e* in the state of uncircumcision) to
⁶¹¹

sin; whereas &c., *An extent of sin that excludes a man's justification*; hence &c., 322, 1.

609. *The faith.* The Article is here used to Define. It was not the Principal of faith that was reckoned to Abraham unto justification, but it was the belief of God referred to in verse 3. See Rule 341.

610. *And he received &c.* The Literal Sense of this would be, *That Abraham accepted the sign of circumcision*; whereas &c., *That God appointed the sign of circumcision for the reason stated*; hence &c., 321.

611. *The sign.* Had the Article been Expressed, it would have implied, *That the Apostle referred solely to the personal circumcision of Abraham*, such being the Literal Sense of the passage; whereas his reference is, *To God's appointment of it as a general sign, i e*

the end that he a father of all that believe might be
 regarded, by means of uncircumcision *i e* of his being
 uncircumcised when he obtained the blessing, I say of
 all, to the end that the justification by which he was
 justified might have been reckoned to them,

12. and a father of circumcision to those that
 are not of circumcision alone *i e* not circumcised
 alone, but also that walk in the steps of the faith in
 uncircumcision *i e* in the state of uncircumcision of
 our father Abraham.

He received circumcision as a sign; hence the Omission of the Article. See Rule 340.

612. *Father.* The Literal Sense would require *Abraham to have been the first person that believed God; hence the Omission of the Article, since the Sense intended to be conveyed is, That he was the first person who so believed as to obtain an assurance of any justification attending such belief. See Rule 343.*

613. *To the end that he the father &c.* Had this been *Regular*, it would have implied, *That what is here stated was done to constitute him the Father; whereas &c., It was done to mark him out as the Father; hence the Irregular Government. See Rule 380.*

614. *To the end that the justification might have been reckoned.* Literally, *Necessarily should have been reckoned; whereas &c., Permissively, it might have been so; hence &c., 321.*

615. *Father of circumcision.* Had the Article been Expressed, the Sense conveyed would have been, *That each individual referred to was reckoned to be the Father of Circumcision; because such is the Literal Sense; but it is not being the Father of Circumcision that is reckoned to them; but him that is the Father of Circumcision is reckoned to be their Father; hence the Omission of the Article.*

616. *Not of circumcision alone.* Had the Article been here Expressed, the Sense would have been, *To those not of the Jews alone, meaning Not the children of Jews alone; hence the Omission of the Article.*

616,1. *The steps of the faith in uncircumcision.* Literally, *The*

13. *I say that believe.* For not by means of law of any kind, the promise existed to the Abraham, or to his seed, the heir he to exist of ⁶¹⁷the world, but by means of justification of *i e* obtained by faith.

14. *I say not by means of law of any kind.* For if they that are of law ⁶¹⁹*i e* those that are justified by law of any kind heirs are, the faith after Abraham as the sole ground of justification has been made void by their being justified without it, and the promise of his being the heir of the world in that case made of no effect.

15. *I say no effect.* Seeing the law that is selected ⁶²⁰.....
as the sole ground of justification worketh wrath to

steps of those that believe in the efficacy of uncircumcision; whereas &c., In the steps of those who in a state of uncircumcision exercise faith; hence &c., 321.

617. *Of the world.* The Article here is spurious; I should judge that if expressed, the Sense conveyed would be, *That the promise to Abraham was, that he should have every one, without a single exception, as his child; and so, entitled to the blessings promised to him; because such is the Literal Sense.* But the Sense intended to be conveyed I consider to be this, *That men of every nation are reckoned by God to be his children; He is therefore, Heir, not of the World, but has possession in all parts of the World;* I consider the Article should not be expressed in the conveyance of this Sense. See Rule 340.

619. *Of law.* Had the Article been expressed before the word *Law*, it would have implied, *That the Mosaic Law was alone here referred to;* hence the Omission of the Article.

620. *Worketh wrath.* The Literal Sense of this implies, *That the Law is the active means of working wrath;* but such is not the

*all nations not acknowledging its authority. I say
 wrath. For where law of any kind for the attainment^{322,2}
 of justification is not. Then no transgression of it
 there can be,*

16. on account of this, *justification is* by faith, in
 order that as a favor *it might be dispensed*, to the
 end that sure the promise might be to all the seed,⁶²¹
 not to that that is of the law alone *i e not alone to*^{621,1}
that part of it that are Jews, but also to that that is
i e to that part of it that is of the faith of Abraham⁶²²
i e that has a faith like to that of Abraham's, who a
 father of all of us is in this respect.⁶²³ ^{322,2} ^{497,2}

case, it is only a *passive means*; it does not compel any man to transgress, it only condemns transgression; hence &c., 321.

621. To the end that sure the promise &c. Had this Sentence been *Regular*, it would have implied, *The impossibility on once possessing a title of not securing it*; whereas &c., *The impossibility of those that retain their title not securing it*; hence the *Irregular Government*. See Rule 380.

621,1. *All the seed*. Literally, *All that are at any time entitled to be called such*; whereas &c., *All that continue to be entitled to be called such*; hence &c., 321.

622. *The faith*. Had the Article been expressed, the Sense of the Expression, *The faith of Abraham*, would be, *Abraham's faith*; and to be of that, implies a belief of the identical things that Abraham believed; but the parties referred to are not required so to believe, their agreement with Abraham not consisting in a belief of the same particulars, but in the belief of any particulars it may please God to state; hence the omission of the Article. See Rule 343.

623. *Who father of us all*. Had the Article been here expressed, the Sense conveyed would have been, *That Abraham was without limitation the father of all Christians*. I doubt whether this expression, without limitation, can ever be used to any one but *Adam* and

17. [*I say of all.* According as it has been written, as a father of ³³³many nations I have made thee], before *i e in the estimation of* whom *i e of the* ⁶²⁴*being*, he believed, in the estimation of God that quickeneth the dead, and calleth those things that exist not, as existing, *i e as though it existed*,

18. who, against *any rational hope of receiving the thing promised*, in *possessing a hope of receiving it*, believed *God's promise, a condition required by* ⁶²⁶*God* with respect to that he a father of many nations
.....

God Almighty. It may be, *The Father of us*, when applied to Abraham, in cases where the pronoun *Us* has reference exclusively to the Jews; but the Article, with the exceptions stated above, cannot I think be Expressed before the word *Father*, when used in this manner, unless the Sense is in the Context expressly defined; hence the omission of the Article here.

624. *Of God.* As no one but God Almighty can quicken the dead, the Sense of the passage is Definite. Had therefore the Article been expressed before the word *God*, it would have implied, *That some other being than God was referred to, who was known under the appellation of, The God that does not quicken the Dead*; hence the Omission of the Article. See Rule 105.

625. *To the end &c.* Had the *Government* been *Regular*, the Sense conveyed would have implied, *That the reason of Abraham's believing, was, in order that he might be the father of many nations*; whereas &c., *That God required it for his attainment of the end*; hence the *Irregular Government*. See Rule 380.

626. *Should have become.* This is the correct rendering of the Tense of the Verb, and I question whether in the Greek, *A Father of many nations should become*, would not imply, that Abraham at the time of the Apostle's writing, had not become a Father; that is, that the promise at that time had not been fulfilled; whereas the expression, *Should have become*, is intended to express the non-fulfilment of the promise at the period of Abraham's performing the condition

should have become, according to that that has been
^{497,1}
 spoken. So thy seed shall exist,

19. and not having been weak in the belief ⁶²⁷ *just*
described, he regarded ⁶²⁸ the body of himself *i e his*

own body, having been dead *i e which was then dead*,
 100 years about being, and the deadness of the womb
 of Sarah.

20. Yet with respect to the promise of the God,
 he was not staggered through the disbelief ⁶²⁹ *of Sarah*

and of those that heard of it, but was strong in the
 belief ⁶²⁹ *of it*, having given *i e ascribed* glory of every
kind to the God,

21. and been fully persuaded, that what has been
merely promised *by God*, able he exists even to have
 performed *instead of having promised it*,

specified, and at the same time, to express the subsequent fulfilment
 of it.

627. *The belief*. The Article is here used to Define, not that
 Abraham was strong in faith, but that he firmly believed the promise
 God made to him that is specified in the Context.

628. *His own body*. The Sense here intended to be conveyed is,
 that as regarded Abraham's natural power of having children, he was
 dead. Had it been *Regularly Arranged*, the Sense would have been,
 that is body was literally dead; hence &c., 321.

629. *The belief—The disbelief*. The Article is used in each of
 these cases to shew that it is not *belief* or *disbelief* of a general nature,
 but of a restricted, that is here referred to, viz. as shewn by the Con-
 text, the *belief* and *disbelief* of the particular promise that God made
 to Abraham respecting his seed. See Rule 341.

22. therefore it was reckoned to him, unto justification *i e so as to obtain for him justification.*

23. Now it was not written on account of him alone, that it was reckoned to him,

24. but also on account of us, to whom it is about to be reckoned that believe upon him that has raised up Jesus our Lord, from ⁵⁰¹ *the* dead,

25. who was delivered on account of our offences, and raised on account of our justification.

CHAPTER V.

1. Now having been justified by faith *i e* Now ⁶³¹ *when we have been justified by faith, we have peace,* with regard to the God, by means of our Lord Jesus Christ,

2. by means of whom also, ⁶³¹ *we have the introduction into this grace i e this state of favor,* in which, we have stood and *in which* we do rejoice in hope of *beholding* the glory of the God.

631. *We have peace.* Had this been *Regularly Arranged*, the Sense conveyed would have been, that all who were justified by *faith*, possessed what is specified, whatever their future conduct might be. I consider that the *Irregular Arrangement* is used in order thus to restrict the Sense. Therefore having been justified by faith, peace with God is appointed to us, so long as we live in accordance with the rules of our justification. For the same reason, "We have the introduction," in verse 2. See Rule 321.

3. And not only *have the introduction* but also *have* glorying in the tribulations ⁶³³ *attendant on that state*, having experienced, that the tribulation ⁶³³ *attendant thereon* ⁶³⁴ induceth a patience if rightly improved.

4. And the patience ⁶³³ *thus produced* ⁶³⁴ *induceth* an experience. And the experience ⁶³³ *thus obtained* ⁶³⁴ *induceth* a hope.

5. And the hope ⁶³³ *thus excited* ⁶³⁴ does not make ashamed, because ⁶³⁵ *a sense of* the love of the God has ⁶³⁶ been shed abroad in our hearts, by means of a spirit ⁶³⁵ *holy i e a spirit freed from guilt* that has been given to us,

6. *I say love*, if truly Christ of us *i e man's nature*

633. *The tribulations.* Had tribulations of all kinds been referred to, the Article would not have been used; the connection appears to me to point out the limitation expressed in the Paraphrase.

634. *Induceth patience &c.* The *Disarrangement* here is occasioned by the Sense conveyed not being Literally true; for the *tribulation, itself*, does not necessarily induce *patience*; it is the proper endurance of it that does; and *patience* does not necessarily produce *experience*, or *experience hope*; and even of such a *hope*, we are disappointed, by a forsaking of Godliness; hence &c., 321.

635. *The love of the God.* The Literal Sense of this expression is, *The love possessed by God*; and as this cannot be shed abroad in the hearts of men, I conclude that what is meant, is, That a sense of its existence and magnitude is shed abroad in their hearts; hence &c., 322, 1.

636. *A Spirit Holy.* Had these words been employed as descriptive of *The Holy Spirit*, I conceive the Article must have been expressed. See my Tract Πνευμα.

existing weak as yet, in a fitting time, on account of
⁶³⁷ungodly *persons*, died.

7. *I say ungodly.* ⁶³⁸For scarcely on account of right

637. *Ungodly persons.* Had the Article here been used, it would have implied, *That Christ had died, not for the benefit of all men, but only for a class particularized by the name Ungodly*; hence the omission of the Article. See Rule 341.

638. *On account of right—On account of the good.* I consider the object of this verse is to prove, that all men are ungodly, by this argument. Where is the man that will choose to die to receive the reward that is due to him; and yet perhaps there is not a man who would not dare to die to obtain the good promised to the righteous; consequently, no one being willing to die, proves that all men consider themselves to be ungodly. To express this Sense, the Article should not be Expressed before the word *Right*, since no particular description of *Right* is referred to, and we see it is not expressed; but it should be Expressed before the word *Good*, because it is not any kind of *Good* that is referred to, but the *Good* referred to, is the happiness and blessings promised to the justified, and it is Expressed.

The whole Sense of the verse rests on the two words *Right* and *Good*; and it should be observed, that the Article is prefixed to one, and not to the other of them. It is not prefixed to the first of them, because it is used to convey an Unlimited Sense, i e *To receive all that is their right*. It is prefixed to the last of them, to shew that it is used to convey a Restricted Sense i e *To receive the good promised to the righteous*.

I have not stated above my objections to the Received Rendering; to do so is perhaps unnecessary; I will however just observe, that I conceive this verse rather disproves (as rendered in the Received Text) than proves, the greatness of Christ's sacrifice, which is what the Received Text requires it should prove; for the Received Text in this verse admits that some men might dare to have died, to have benefited one good man; surely then not one of these men would have scrupled to have died, to have benefited all the world. Thus then according to the Received Text, the sacrifice of Christ is represented as that which men, even on natural considerations, could have been found to undertake; this surely decreases, and not increases, the magnitude of the sacrifice.

The word rendered, *Perhaps*, clearly belongs to the Sentence in which I have placed it; for did it commence the Sentence that succeeds it in its *Arrangement*, it would then indicate a *Major Stop*, which it cannot have been intended it should do.

This verse has given Commentators much trouble, and after all

i e on account of receiving what is their right, any one
^{638,1}
will himself be put to death. Yet on account of the
⁶³⁸
good perhaps i e yet perhaps on account of receiving
the good promised to the just, any one even would
dare to have been put to death (hence all men shew
they judge themselves to be ungodly).

8. Now he commendeth the love of himself ⁶³⁹ *i e he*
himself has, unto us i e unto our notice, that yet we
being sinners, Christ, on account of us, died.

9. Then ⁶⁴¹ *more by much reason is there to expect,*
that having been justified now i e in this life by his
blood, we that are justified shall be saved by means of
⁶⁴²
him, from the wrath we had incurred.

10. *I say greater reason is there to expect this.*

their endeavours to distinguish the difference between a Righteous Man and a Good Man, they have not succeeded in obtaining such a Sense from the verse, as in my opinion, elucidates or advances the Apostle's argument.

638,1. *Anyone will himself be put to death.* Literally, *However he has transgressed, he will not assent to the justice of depriving him of life*; whereas &c. as in the Paraphrase; hence &c., 321.

639. *The love of himself.* Had this been *Regularly Arranged*, the Sense would have been, *The love he has for himself*; as it is Arranged, the Sense is I conceive as expressed in the Paraphrase. See Rule 321.

641. See Matthew 576.

642. *The wrath.* The Article is here used to Define, to shew that it is not wrath of any kind that is referred to, but that it is, as shewn by the Context, *The wrath we incurred by our past evil actions.* See Rule 341.

For if being enemies, we were reconciled to the God, by means of the death of his Son *an event presenting an appearance of weakness and of his being under God's displeasure*, there is ⁶⁴¹more by much reason to expect, that having been reconciled, we shall be saved by his life *i e by his having life, which is an assurance of power and of his possessing God's approbation.*

11. And not only *shall be saved*, but also *shall be rejoicing in the God, by means of our Lord Jesus, by means of whom now i e in this life*, we obtained ⁶⁴³the reconciliation,

12. *I say by means of whom we obtained it*, on ^{497,5}account of this *i e for this reason*. As it was by ⁶⁴⁴means of one man, the sin *that makes an enemy to*

643. *We obtained the reconciliation.* The Literal Sense of this passage is, *That the parties referred to became possessed of the thing specified*; but the *Arrangement* being *Irregular*, shews that some other Sense is intended to be conveyed, which I consider to be this, *That the parties referred to, were put in possession of the means of obtaining it.* This last Sense, obliges a belief and acceptance of the Doctrine of Jesus. See Rule 321.

644. *The Sin.* The expression of the Article before the word *Sin*, precludes the possibility of the Received Translation, *Sin entered into the world*, being correct. It cannot be sin in General, but it must be a Particular Sin or class of Sins, that is here referred to; to ascertain the description of which we must refer to the Context. The verse that precedes, treats on the manner in which man obtains reconciliation to God, which it states to be accomplished, by means of Jesus Christ.

God, to the world, came, and by means of the
 sin *i e* of the same sin, the death ⁶⁴⁵ to which man is
 subjected on account of it, and so unto all men, the
⁶⁴⁶ death *i e* ^{.....} this death traversed, by incurring which
⁶⁴⁷ ⁶⁴⁸
 death, all sinned so as to require reconciliation that

 they may be delivered from it.

The object of the 12 verse is to explain, why man obtains reconciliation by that means; it is, says the Apostle, "*For this reason, As it is by means of one man, the sin came.*" What sin can here be referred to, but the sin that makes man an enemy to God, and so to stand in need of reconciliation.

The words *With respect to the world*, mean, *with respect to man generally*; this prevents our supposing that no man can by his own actions place himself in a state that requires reconciliation; the 13 verse teaches us by implication, that every one that transgresses the Law does so place himself.

Let it be observed, the Apostle does not here state, that sin was introduced into the world by Adam, or whether Adam in sinning acted contrary to, or in accordance with, his nature.

645. *The death.* The expression of the Article here, obliges the Sense conveyed to have reference to a particular description of *Death*, see Rule 341, and this the Context shews to be that expressed in the Paraphrase, which is, what is commonly termed *Temporal Death*, that is, *the Death of the body*. From this death man cannot deliver himself, and as an enemy to God, he cannot expect to be delivered from it by God, consequently he must remain subject to death; but reconciled to God, either in Christ (now the only promised way of obtaining reconciliation) or any other way, he has an assurance that he shall be delivered from it by God.

I should imagine no one can suppose the word *Death*, in this place, has reference to *Eternal Death*, when it is remembered that in verse 14 it is stated, "*To have reigned over all from Adam to Moses, even over those that had not sinned against any express command of God.*"

646. *The death traversed.* Literally, *Actively came to them*; whereas &c., *By that means man became subject to death*; hence &c., 322,1.

647. *By which death.* It does not appear to me admissible with the Rules of the Greeks, to suppose the Antecedent to the Relative here, to be according to the Received Version.

13. *I say so traversed.* For until law came, sin was
⁶⁵¹ in the world. But sin is not reckoned so as to incur
⁶⁵² death, not being of law,

14. nevertheless the death *i e this death* reigned
 from Adam, to Moses, even over those that sinned
 not after the similitude of the transgression of
 Adam *i e that have not like Adam transgressed a*
direct command of God, I say like Adam, who as to
^{322,2} *an effect on the world* a type of him that is about to
 come is,

648. *All have sinned.* Had the Arrangement not been Irregular, it would have implied, *That for the incurring of death as a punishment, all men are responsible*; the Sense intended to be conveyed, I consider to be this, *In incurring death, all are so far responsible for sin, as to require reconciliation in order to be delivered from death.* Adam's sin made all mankind enemies to God; all enemies to God are punished with death, from which reconciliation to him can alone deliver them; those therefore that are not delivered from death, are retained in consequence of sin; hence it is said, *In which death all they have sinned, i e each man has so to answer for sin as to require reconciliation in order to be delivered from death*; hence &c., 322,1.

649. *Until law.* The word Law does not in my opinion refer, as some suppose, to the Mosaic Law; because many passages in the old Scriptures teach us that sin, previous to the Mosaic law, incurred death. I need only mention the destruction of the world by the Flood.

651. *In world.* The Article is here Omitted, because if Expressed the Sense conveyed would have been *That sin existed in the Earth*; such being the Literal Sense in this place. The Sense intended to be conveyed is, *That individuals committed sin.* See Rule 340.

652. *Sin is not reckoned.* Had the Arrangement not been Irregular the Sense conveyed would have been, *Sin is in no way reckoned*; the Sense intended is, *Sin is not reckoned so as to incur the death referred to*; hence &c., 321.

15. *I say a type, but not in all points* ^{497,1} *as the offence.*
 So the gift. For if the great ⁶⁵³ *part of mankind* died
i e lost their temporal life ⁶⁵⁵ *through the offence of*
the one party, ⁶⁴¹ *more by much, the grace of the God,*
and the gift through grace of an assurance of a return ⁶⁵⁷
to life that is by the one man Jesus Christ, unto the
 great part of mankind, abounded,

16. *and again as respects the effect of each* not as
 by means of one having sinned, *so also is the gift to*
be limited. For verily the judgment came to us, from
 one offence, with respect to condemnation. But the
 free gift came to free us, from ^{657,1} *many offences,* with
 respect to justification.

653. *The great part died.* Many may die by disease, or by the sword, but not by an offence. By an offence many may incur death, which is the Sense here intended to be conveyed; hence &c., 321.

655. *The offence of the one.* Had the Arrangement been Regular, the Sense conveyed would have been, *The one offence*; such being the Literal Sense. The Sense intended to be conveyed, I consider to be what is expressed above; hence &c., 321.

657. *The gift through grace that is by the one man Jesus Christ.* I judge the Sense cannot be, *Through the grace of the one man Jesus Christ*, on account of the position of the Article, which must in that case have been placed before the word *grace*, had such been the Sense intended to be conveyed. I judge the Sense cannot be, *The Gift of God to man of the one man Jesus Christ*, because in my opinion, the words, *by the one man Jesus Christ*, afford the same Sense as they would do were the words *Through the grace*, not introduced between them; in which case, they would decidedly afford the Sense given in the Paraphrase. Those who regard *Salvation* to be confined to the pale of their own Church, can doubtless explain, which is more than on their views I can do, these words of the

17. *This must be admitted to be the case.* For if
the death referred to ⁶⁵⁸reigned through the offence
.....⁶⁴¹.....
of the one, by means of the one, more by much
.....
than over one offence, those that receive the abun-
dant⁶⁵⁹ of the grace, and of the justification that exists
.....⁶⁶⁰.....
in this life, shall reign, by means of the one Christ
even Jesus.

Apostle, *The gift through Grace by Jesus Christ unto the great part of mankind abounded.*

657,1. *Many offences.* Literally, *Many commissions of transgression*; whereas &c., *Many descriptions of transgression*; hence &c., 321.

658. *For if the death referred to reigned.* Literally, *If Adam caused it to do so*; whereas &c., *If Adam was the cause of its reigning over man*; hence &c., 321. *Through the offence of the one*, See v. 15.

659. *Those that receive.* The Literal Sense that would have been here conveyed, had the *Arrangement* been *Regular*, would have been, *That receive the abundance*, consequently requiring the party receiving to be fully acquainted with, and rightly to embrace the thing said to be received; whereas &c., *That possess the grace which is bestowed in an abundant manner*; hence &c., 321. The punishment brought on man by Adam, was received by the greater number of men without their being acquainted with the cause of it. If the justification obtained for man by Christ, is an antidote to the effect of Adam's transgression; numbers may receive, that is, may be partakers of the benefits of it, without possessing any acquaintance with the source from whence they derive the advantage. Such is the case, if Infant Baptism places man in possession of these advantages.

660. *In this life.* It may be doubted by some, whether this passage belongs to the Sentence that precedes it, or whether it forms a Sentence in itself. I conceive the latter, since I do not see why the Participle is placed as it is, except for the very object of shewing that the words succeeding and preceding it, are not part of the same Sentence. For the Participle if placed after the words *Of the grace*, would have been as effectually *Disarranged* as it is in the situation it now holds.

18. Therefore then *in this particular does Adam prefigure Christ that as by means of one offence, with respect to all ³³³ men an effect attached*, with respect to condemnation to death. So also by means of one justification, with respect to all ³³³ men *an effect attached*, with respect to justification of *i e obtaining a return to life.*

19. *And this appears reasonable.* For as by means of the disobedience of the one man, *sinful, the great ⁶⁶¹ part of mankind were constituted as regards their title by nature to God's favor.* Even so by means of the obedience of the one *man*, just the great ⁶⁶² *part of mankind shall be constituted as regards their title by nature to God's favor.*

661. *The great part of mankind were constituted.* Literally, *Were actively made such*; whereas &c. *Passive, It was made apparent that they were such*; hence &c., 321.

662. *Just.* What description of sin attaches to man on account of Adam's transgression, St. Paul has himself explained, see the preceding verses. Shall we do wrong in concluding, that the righteousness that attaches to man on account of Christ's righteousness, has the same limits, since the same terms are employed in expressing it, and the argument admits of no greater extension.

According to Modern Theology, the statement of the Apostle here is false, as the declaration of Modern Theology on the Subject here treated of is this, *For as by means of the obedience of the one man, sinful the great part of mankind were constituted, even so by means of the obedience of the one man just only a few, the fear not little flock, shall not be constituted by Christ*; hence, *Not the many that are called, but, The few that are chosen.*

663

20. Now law entered covered *as to unfolding its*
real effect with respect to justification, in order that
 664 the offence should have become more *sinful by*
being each man's own personal offence. But where
 665 the sin *that makes man an enemy to God* became more
criminal, the grace much more abounded in the
superior knowledge of God revealed in the law,

21. *I say the grace more abounded*, in order that as
 the sin *that makes man an enemy to God* did reign by
 obtaining the death referred to of all. ^{497,1} So also the
 666 grace should have reigned by means of justification,

663. *Now law entered privately*. Had the *Arrangement* here been *Regular*, it would have implied, *That law was introduced by God in a private manner, in every respect*; whereas &c., *It did not unfold its effect on the particular point referred to*; hence &c., 322,1.

664. *The offence*. As the coming of law would in no way increase Adam's offence, I regard the Sense of this expression to be, *That the effect of law was to aggravate the state of enmity in which men were with respect to God*, by their personal guilt in transgressing his law subjecting them to that state, instead of their being in it on account of Adam's transgression. Let it here be particularly observed, that the Apostle does not say, *That the practice of sin should be increased*; but that *Man should be made sensible that his impurities and transgressions were offences in the sight of God*, which subjected him to be reckoned as an enemy to God.

665. *The sin &c.* See Note above. Let it be particularly observed that it is not here, as the Received Text has it, *But where sin abounded*, but it is, *Where the sin abounded*.

But where the sin became more. Literally, *Wherever it effected an increase*; whereas &c., *Wherever the capability of increase became more*; hence &c., 321.

666. *The grace*. Had the *Arrangement* been *Regular*, it would

with respect to *the obtaining of life eternal*, by means of Christ even Jesus our Lord.

CHAPTER VI.

1. Then what shall we say, we should continue in ⁶⁶⁷*i e under the sin that makes man an enemy to God*, in order that the grace should ⁶⁶⁸have become more
than it otherwise would.

2. It may not have been, whatsoever *we were whether Jews or Gentiles*, we *who are Christians* died to *i e were freed from the sin that makes man an enemy to God*, how then shall we live in it *i e continue to live under it*,

3. *I say died*, verily ye do not know *i e remember*, that whatsoever *we were*, we were baptized *i e were admitted by baptism into Christ i e into the advantages obtained by Christ*, into his death *i e into the advantages obtained by his death*, we were baptized *i e we were admitted by baptism.*

have implied, *That under all circumstances grace should have reigned*; whereas &c., *That grace, as regards its sufficiency for man's requirements, should have reigned*; hence &c., 322,1.

667. *Continue in the sin.* I think this is only an indirect mode of enquiry, whether as Christians, we should continue under the law.

668. *The Grace.* The Literal Sense of this would be, *That Grace was defective in power, and required to be increased*; whereas &c.

4. Therefore we were buried as well as him, *we beneath the water* by means of the baptism *that admits us into the death i e into the advantages obtained by his death*, in order that as indeed Christ was raised again from ⁵⁰¹ *the dead*, by means of the glory of the Father. ^{497,1} So also we, in newness of life *i e in a new state of life as regards our relation to God*, should have walked about *i e should have felt ourselves to be*.

5. For if planted together *i e For if resemblers of Christ we as Christians in this world* have been in the likeness of the death of him, even also we ⁶⁶⁹ *as Christians in this world shall be in the likeness of*
the resurrection of him,
.....

6. *I say shall*, and this, remembering, that our old ⁶⁷⁰ man *i e our former state of enemies to God* was cruci-
.....
fied with Christ, in order that the body *i e the power*
farther to injure man of the sin that makes man an

not, *To an increase of power in the grace itself, but, To an increase as to the extent of it vouchsafed to man*; hence &c., 322,1.

669. *Even also we shall be*. Literally, *We necessarily shall be so*; whereas &c., *We are granted permission to be so*; hence &c., 321.

670. *Our old man*. Literally, *A state peculiarly theirs*; whereas &c., *A state which they in common with others partook of*; hence &c., 321.

enemy to God should have been destroyed in respect of that henceforth we might not be a slave to the sin
that makes man an enemy to God.

7. *I say henceforth.* For he that has *thus* died with Christ has been justified from the sin *that makes man an enemy to God.*

8. And *that* if we *as respects the sin* died with Christ, we believe, that also we *as respects the sin* shall have a continuance of life with him,

9. *I say a continuance of life,* having seen, that Christ, having been raised up from ⁵⁰¹ *the* dead, no more dieth, death of *i e* over him no more has dominion.

10. For what thing he died to the sin *that makes man an enemy to God*, he died once for all. And what thing he lives, he lives ^{497,1} *reconciled* to God.

11. So also ye, exist to reckon of themselves to exist dead indeed to the sin *that makes man an enemy to God*. And living *reconciled* to the God, ⁴⁹¹ in the dispensation of Jesus.

12. Therefore make not a king, the sin *that makes man an enemy to God*, in your mortal ⁶⁷⁰ body *i e* in your mortal life, to the end ³⁸⁰ that ye should obey

the desire of it *by not expecting reconciliation to God in this world.*

13. Or do not yield your members, instruments of unrighteousness to the sin *that makes man an enemy to God, i e instruments to maintain a belief in that which is unrighteous, viz. in the power of the sin to retain you,* but yield yourselves to the God, as though from dead *i e as delivered from a state alienation to him, living i e and enjoying reconciliation,* and your members, instruments of righteousness to the God *i e instruments to maintain a belief in that which is righteous, viz. in the power of God to deliver you.*

14. For sin shall not have dominion over you

675. *Instruments of unrighteousness.* It does not appear to me to be consistent with the limits of the Argument to suppose that those who oppose what the Apostle is enforcing, maintained the propriety of committing sinful actions; and yet such is necessary to make the argument of any force according to the Received Translation, or indeed, I conceive, according to any Translation, in which "*Instruments of unrighteousness*" are understood as descriptive of sin. Those under *The sin*, no more justified sinful actions. than those under the Gospel; indeed I do not see what the commission of sin has to do with the argument; hence my paraphrase.

676. *For sin &c.* The Omission of the Article here, shews that the Pronoun which succeeds the word *sin*, has no immediate connection with it; that is, it is not to be understood, *The sin of you, i e your sin shall not have dominion*; which would, I consider be the necessary rendering, had the Article been expressed.

I consider the *Disarrangement* is intended to prevent the Sense

who are living as Christians. For ye exist not enjoying Christian privileges under that which is procured by law, any transgression of which might deprive you of the blessing, but under that which is bestowed by grace i e the favor of God.

15. But how could we *who are Christians* have sinned, seeing we exist not *enjoying our privileges* under a law, but under grace. It may not be,

16. *for from such an argument it is clear* ye have not perceived, that to whom ye yield yourselves servants, with respect to obedience, servants ye exist, to whom ye yield obedience, whether it is by sin, i e transgression of God's commands, unto the obtaining of death, or by obedience to God's commands, unto the obtaining of justification.

17. Now thanks to the God, though servants of the sin that makes man an enemy to God ye were. Yet ye obeyed God from the heart, on account of

from being understood to be *For sin under no circumstances shall have dominion over you; whereas &c., Sin shall not have dominion over such as embrace Christianity, and continue faithful to their profession.* See Rom. vii. 1.

677. *Death.* Is here used as descriptive of the opposite state to that of justification; had the Article been expressed before it, it would have been descriptive of the state in which mankind was placed, in consequence of the sin of Adam.

679. *From heart.* I conceive the Sense here intended is, *That*

which, ye were bequeathed a form of doctrine *that sets you free from the sin.*

18. And having been set free from the sin *that makes man an enemy to God*, ye were made servants to *i e* under obligation to maintain that the justification by which you were freed has embraced every man,

19. [after the manner of men I speak in respect of the infirmity of your flesh *i e* the infirmities of your nature]. So what I mean is this, that just as ye yielded your members, servants to maintain the unexpiation and the unjustification of man

they had heartily and sincerely obeyed; and as this is the Metaphorical Sense, the Article according to the Rules could not be expressed before it; the Literal Sense would be, *That they obeyed from natural love and desire.* See Rule 102.

680. *The justification &c. has embraced every man.* If the Sense intended to be conveyed was, *Ye were under obligation to maintain justification i e the possibility of man being justified*, the Article would not be expressed before the word *justification*. See Rule 321. But the justified are under obligation to maintain, *the justification by which they were justified, has been accepted by God in relation to men of some description*, and this description the succeeding verse appears to me to shew to be, *the whole human race*; and here let it be particularly remembered, this justification has relation, *alone*, to the state in which man is on account of *the Sin*, that is, to the state of alienation to God that man inherits; hence the Paraphrase.

681. *The unexpiation.* According to Donnegan, the Verb from which this word is derived, is used to express, *To cleanse from pollution of guilt by expiatory sacrifice*; and the word we are considering having an opposite Sense, I suppose means, *not cleansed from such pollution*; and when used in such a connection as it here is, should I conceive be understood *A state uncleansed from pollution*

in his inherited relation to God.^{497,1} So now under the Gospel yield your members, servants to maintain the justification of man with respect to consecration to inherit a state of reconciliation in relation to God.⁶⁸⁴

20. *I say just as.* For when servants ye were existing of the sin that makes man an enemy to God, free from servitude ye were existing to i e not required to maintain the justification we are

by expiatory sacrifice, which Sense, appear to me, well suited to the Apostle's argument.

The Unjustification. Donnegan says this word stands in opposition to *Δικαιοσύνη*, and as I suppose, should be rendered, *A state in which persons are not justified.*

It should here be particularly observed, the Apostle does not say, that they had yielded themselves *absolutely* and *unconditionally* to *Unexpiation* and *Unjustification*; since to express this, the Article would not have been expressed before the words expressing these states; as its use shews that some particular *Restriction* or *Limitation* is referred to. See Rule 341. This *Restriction* or *Limitation* I consider to be, *The Unjustification we are speaking of, viz., as I conceive, of man's state in relation to God that he inherits*; hence the Paraphrase.

684. *Consecration.* Let it be observed, that the Article is expressed in the expression, *With respect to the Unjustification*, but it is omitted in the expression, *With respect to Consecration*. It is I consider expressed in the first, to Restrict the Sense to a particular description of *Unjustification*, viz., *The state of Unjustification referred to*, that is, *The state of man in relation to God that he inherits*. See Rule 341. It does not appear to me to follow, that those who are *Unjustified* in this manner, will necessarily be regarded by God as *Unjustified* in the great day of account. The Article is omitted in the second Sentence, because no restriction is required. *Servants to the justification with respect to the removal from all men of an inherited alienation in relation to God.*

speaking of viz. of the state of man in his inherited relation to God.

21. Now had ⁶⁸⁵ye any ³³³fruit *i e* any advantage
⁶⁸⁶
 then, in *maintaining positions* which. Now ye are
 ashamed of. *I say then.* For the indeed end of
 those things *i e* for those positions obtain nothing but
 death.

22. But now having been set free from the sin
that makes man an enemy to God. And having
 become servants to the God, obtain your fruit, in
maintaining man's consecration to reconciliation to
God. And the end, life eternal.

23. For the wages of the sin *that makes man an*
enemy to God is, i e For the sin obtains nothing
 but death. But the free gift of the God *is i e* ob-
⁴⁹¹
 tains life eternal, through Christ even Jesus our
 Lord,

CHAPTER VII.

1. verily ye do not know *i e* consider, brethren.

685. *Had ye any fruit.* Had the *Arrangement* been *Regular*,
 the Sense conveyed would have been, *Ye had some fruit*, such being
 the Literal Sense; hence &c., 321.

686. *Stop.* The Sense here is not, *Necessarily ye are ashamed*,
 which is the Literal Sense; but, *As real Christians ye are so*; hence
 the *Major Stop*. See Rule 184..

687
 For I speak with a knowledge of *what* law requires,
 688 689
 that the law has dominion over the man *that is under*
 690
it, so long a time as, it has life *i e as a man is bound*
to yield obedience to it.

2. *I say as it has life.* For the married woman
 690,1
 has been bound by a law to a man that has life.
 691
 But if the man should have died, she has no

687. *For I speak &c.* Literally, *Because I so speak*; whereas &c., The sentence is parenthetical, the object of which is to justify the correctness of his preceding condemnation, *Ye do not know*, remember this is a condemnation justly uttered, *For I speak with a knowledge of what law requires*; hence &c. to mark the Parenthesis. See Rule 321.

688. *That the law has dominion &c.* The *Arrangement* is here *Irregular*, to shew that the Rendering is not, *That the law of man &c.* See Rule 321.

689. *The Man.* The Article before the word *Man* is used to Define, viz. *The man that is under the law*; for without such a restriction, what is stated is not true; for the law has not dominion over every man, which would have been the Sense had the Article been omitted. See Rule 341.

690. *It has life.* The context appears to me to point out the Pronoun *It*, as the correct Nominative to the Verb; for the next verse which is adduced in proof of what is here asserted, does not in any way prove, that the law hath dominion over the woman as long as she liveth, but it clearly proves, that its dominion over her was not absolute till death, in every respect, but that a change of circumstances released her from some of its obligations. Thus the law, in these respects, had in respect of her, no life, that is, no existence. The object of this *Arrangement* is to shew, that certain circumstances releases from certain obligations of the law, even according to the precepts of the law; thus opening the way for the Jew receiving the fact of Christ's Dispensation having released man from the entire obligations of it.

690,1. *For the married woman has been bound by a law to a man that has life.* Literally, *Such is her state so long as she lives*; whereas &c., *Such is her state so long as her husband lives*; hence &c., 321,

691. *The man.* The Article is required to be expressed before the

effect from the law concerning the man ⁶⁹¹referred to.

3. Then therefore, an adultress she shall be called ⁶⁹²by the name of *under the Mosaic law* by living of the man, if she should have been with another man. But if the man should have died, free she exists from the law in respect of that she an adultress ³¹¹having been with another man should not exist,

4. wherefore my brethren *do I assert* even ye were put to death to the law *i e* were freed from the law, by means of the body of the Christ *promised to you i e of the coming of Christ*, to the end that ye ⁶⁹⁴should have existed to another, to him that has been ⁶⁹⁵raised from the dead, in order that we should have

word *Man*, as otherwise the Sense would be, *She is released from all restraint with respect to her future conduct with men.* See Rule 341. The connection shews that the Sense intended to be conveyed cannot be, *From the law of the man*, for what has any law of the man to do with the conclusion drawn in the next verse, about her being an adultress?

692. *An adultress she shall be called.* Literally, *She shall be so called under all circumstances*; whereas &c., *Under such circumstances as violate the law*; hence &c., 321.

694. *To the end that ye should have existed &c.* The entire object of being delivered from the law was not, *That we should exist to another*, but, *That we should derive the benefit of so existing*; hence the *Irregular Government* employed. See Rule 380.

695. *Raised from the dead.* The Literal Sense of this would have implied, that what is here stated, had relation to Christ to the exclusion of Almighty God; hence &c., 321.

brought forth fruit *which we are sensible is acceptable* to the God.

5. *I say to the God.* For when we were existing⁶⁹⁷ in the flesh *i e in that state in which we had no ground*

696. *In order that &c.* It is elsewhere stated, *That Christ was delivered for our offences, and that he was raised again for our justification,* This makes the Sense of the passage we are now considering, clear. *He was raised again, in order that we should bring forth fruit vi. 21 & 22 to the God.* The context appears to me to shew, *That to bring forth fruit,* does not mean that we should be enabled to do good actions, but that we should have an assurance in this world, that our good actions, although we are imperfect, are through Christ, accepted of God; and a knowledge, of the blessings and favors He will bestow on us, who are in Him, on account of them. Where does Holy Scripture teach, that man under the Gospel, acts intrinsically better, than under the law?

697. *The flesh* I conceive here means, *Man in that state in which he is by his Natural Powers,* such being the Literal Sense of the passage. In support of this opinion I would observe, that the Article being prefixed to the word *Flesh* shews (as there has been no previous intimation that the word is used in a *Peculiar Sense*, See Rule 100) that the word is not used in a Metaphorical, or other than a Literal Sense; consequently, it cannot refer to a state of sin, as some imagine. Now the Literal meaning of *Flesh*, is the flesh of the body; consequently, to be in the flesh, is to be in the body; being in the body cannot however be the whole Sense of this expression here, since persons who are in the body are told, *they are not in the flesh*; therefore we must carry the expression *Flesh* yet farther, and as the body is our natural state, the expression must I conceive be used to express that state. The apostle speaks of himself here, as *having been in the flesh*, but as not being in it at the time of his writing. I conceive therefore, that *to be in the flesh*, is to be in that state in which we have no ground for expecting God to give us more than our actions deserve, which was the state of these under the Law, but the state of Christians is far different, we have the Gift of justification in relation to the sin of Adam, *we who were enemies, are reconciled to God*, in addition to which we have a title by promise, that by repentance and our fulfilling the requirement of the Gospel, *Our iniquities will be blotted out, and our transgressions forgiven*, all which comes to us, not in consequence of our own Actions, but by the free and unmerited gift and favor of God, purchased for us by the blood of his Son.

for expecting more than that to which our actions
^{697,1}
entitled us, the sufferings through the sins that are
by means of the law incurred to obtain pardon were
³⁸²
powerfully working in our members, to the end that
.....⁶⁹⁸
they should have brought forth fruit in not obey-
.....⁶⁴⁵
ing the law to the death.

6. But now we were let slip from the law, [*we*
having died, to what when under the law, we were
retained in covenant with it] for to serve God, in
newness of spirit, viz. *in the enjoyment of the gift of*
⁷⁰¹
reconciliation to God, and not in oldness of letter i e
and not as formerly entitled to nothing but what our
obedience to the law procured.

7. Then what shall we say, the law sin is i e
⁷⁰²
teaches, that is, leaves not obedience to it free from

697,1. *Suffering through the sins.* I think the Authorized Version, *Motions*, cannot be justified.

698. *To the end that they should have &c.* See Note 696. Had the Government here been *Regular*, the Sense conveyed would have been, *That the only object of the sins powerfully working in our members, was, that they should bring forth fruit to the death*; because this is the Literal Sense of the words; but this is the *Effect* not the *Object* or *Cause* of the Sins powerfully working in our members; hence the *Irregular Government*. See Rule 380.

699. *We were let slip.* Thus Donnegan. Had it been, *We were set free, delivered, escaped &c.* it would in a measure have implied, that we found our former state, a state of servitude, and were anxious for deliverance, but was such the case? remember this refers to being delivered from the Law; No. The Apostle says, *We choose it not.*

701. See Rom. vi. 4.

sin. It may not have been, indeed I ⁷⁰³*i e man* had not
⁶⁴⁴known the *sin that makes man an enemy to God*, if
 not by means of law. For even I ⁷⁰⁴*i e man* had not
⁷⁰⁵regarded the desire *that is evil to have this effect*, if
⁷⁰⁶not the law commanded, thou shalt not covet.

8. But the *sin that makes man an enemy to God*
⁷⁰⁷having taken advantage of the knowledge obtained by

702. *The law sin—Holy &c.* See Rule 322. The *Peculiar Government* here used is intended to shew, that the Sense is not to be understood *Literally*, as an enquiry whether the law actually enjoined the doing of anything that is sinful, but whether what the law requires men to do, leaves those doing it chargeable with sin in respect thereof. In like manner, *Holy &c.*, in what it actually enjoins.

703. *I had not known the sin.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *I had not been subject to the sin*, such being here the *Literal Sense*; whereas, &c., *I had no knowledge of it*; as is evident from the Context; hence &c., 321. Observe, it does not here say, I had not known *sin*, but *the sin*.

704. *I had not regarded &c.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That desire had in no way been regarded by him*, such being the *Literal Sense*; whereas &c., *He had not regarded the desire of what is evil to make man an enemy to God*; hence &c., 321.

705. *The desire.* Had desire of every kind here been referred to, the Article would not have been used, the Context clearly shews what kind of desire is here referred to. See Rule 341.

706. *If not the law commanded.* Literally, *An active act of the law*; whereas &c. *Passive, If not commanded in the law*; hence &c., 322, 1. I think it likely that the sin of Coveting is selected by the Apostle to represent the class to which it belongs, viz., the sins against our neighbours. We might suspect that sins against God, would, deprive us of His favor, but we should have no ground for supposing, that sins against our neighbour would have such an effect, unless we had been taught that such was the case.

707. *Having taken advantage.* Had the *Arrangement* been *Regular*, the Sense conveyed would imply, *That previous to the law, and so without the law, the sin existed, and on the coming of the*

law, by means of the commandment to restrain all
passions, ⁷⁰⁸ *perfected in me i e in man* ³³³ *every eager*
desire to the accomplishment of man's enmity to God.

For without law of any kind to convey this knowledge,
⁷⁰⁹ *sin is dead i e has no existence as respects making*
man an enemy to God or incurring death.

law, took advantage of the knowledge conveyed in it to advance its objects ; this verse 9 states not to be the case ; hence &c., 321.

708. *Perfected in man.* The Context as well as experience appears to forbid our supposing the Sense of this passage to be, That the command to abstain, *creates* in man the desire to perform ; it may *stimulate*, but not *create*. If we are to regard such as the Sense of the words rendered in the Received Text, *Wrought in me*, it must follow, that the Sense conveyed by, *For without law sin is dead*, is, *that if there was no command not to covet, we should not then desire our neighbours goods*, which conclusion neither Scripture nor Experience, sanction. I consider that the object of the argument here is to shew, that the law is in no way answerable for any kind of sin in man, and that the word rendered *Wrought*, should be rendered *Perfected* or *Completed* ; if these points are admitted, the Sense of the passage is clear. Thus the law, that is to man, the knowledge of God's will, by means of the command making certain actions sinful, *Perfected* or *Completed* those actions to the attainment of the end, viz., the enmity of man to God. For unless certain actions were made sinful, man could not become an enemy to God, and unless there was a command to abstain, no action could be sinful, and unless man has knowledge of the command, there can be no command ; hence to *perfect* or *complete* any action to the attainment of the end proposed, three things are necessary. 1st. The performance of the action. 2nd. The command not to commit it. 3rd. Man's knowledge of the command by revelation from God. Hence the Apostle here says ; The knowledge by means of the command, made certain actions *perfect* or *complete*, to the accomplishment of a certain end.

This view of the Sense is well supported by the Context, *For without law sin is dead* ; as it is very clear that unless we are commanded not to do anything, which is here the Sense of being without law, sin is dead, that it has no existence in the respect referred to in the Context. See next Note.

709. *Sin dead.* Had the Government been Regular, the Sense

9. *I say has no existence.* Verily I ⁷¹⁰*i e man* lived
i e possessing life and enjoying God's favor without
law once i e when there was no law of any kind,
consequently the sin that makes man an enemy to God
was dead. But the ⁶⁴⁴*sin that makes man an enemy to*
⁷¹²*God* returned again to life ⁷¹³*i e obtained existence* after
⁷⁰⁷*the commandment's having come.* ⁴⁹⁵
⁷¹⁴

conveyed would have been, *That without law of any kind, man could not do evil*; whereas &c. I consider, *That without law of any kind, nothing that man can do, would make him an enemy to God*; hence the *Peculiar Government* used. See Rule 322.

710. *For I lived.* It is clear to me that the Apostle here must by the Pronoun *I*, mean *Man*, and that he cannot by it define himself personally, since at what portion of his life was he *without Law, enjoying God's favor* as here stated?

The Sense of this verse appears to me to be as follows, *That man lived in the enjoyment of God's favor, when there was no law, but that when the law came, man became an enemy to God.* For this to have any weight these things must be admitted:—

1st. That the statement of man's enjoying God's favor at one time, and afterwards losing it by means of the laws coming, is a fact that is known and admitted both by the writer and those he addresses.

2nd. That this admission is inefficient, unless each of the parties further admitted, that man, when enjoying God's favor without law, acted precisely as he did, after the law came, that is to say, he at that time did those things which are now called *sinful*. For unless man at that time so acted, this passage would have no relation to the point in relation to which it is advanced, viz., as an evidence of sin having no power to make man an enemy to God, except, by the power given it by the law, *For without law sin is dead.* A reasonable explanation of this passage is difficult, if Adam, by the fall, is regarded as the originator of evil.

The Allegory here appears to me to represent *Man* and *The Sin* as two distinct beings, incapable of having life each at the same time; the life of one, necessarily implying the death of the other; hence the Paraphrase.

712. *The sin returned again to life.* Had the Arrangement been

10. And I died *i e* and man became an enemy to
 God and incurred ⁷¹⁵ death, and it was found by me
i e him, the commandment that was by obedience to

Regular, The Literal Sense would require that *the sin* should have had an actual previous existence; whereas although the acts which constitute the *sin* existed, that is, were committed by man previous to the coming of law, which acts, according to the Allegory, are *the body of the sin*, yet this body, previous to the coming of law, is described as dead, inasmuch as previous to the coming of law, it had, as regards its effect on the connection between God and Man, no real existence; hence &c., 321.

713. *Returned again to life*. This according to Donnegan is the Literal Rendering, and is well suited to the place. It should be carefully observed, how entirely the Allegory precludes our attributing to any particular source, the origin of *sin*, or even of *The Sin*. The first mention that is made of *The Sin*, implies a previous existence, *The sin returned again to life*; hence according to the Allegory, previous to the time when man enjoyed the favor of God, *The sin* had life, which precludes our supposing that it was *Law* that created *the sin*.

714. *Stop*. If we attentively consider the Allegory, we shall then see why a *Major Stop* precedes the words *And I died*. The Allegory represents *the sin* as an existence previous to the coming of the command, but as being dead, that is, powerless as regards injuring man; it also states that the necessary consequence of the coming of the commandment was, the returning again to life of *the sin*, that is, its acquiring power as regards injuring man. I judge we must regard this as a necessary consequence, and not a statement of a fact that has occurred. If we regard it as a necessary consequence, we then see why a *Major Stop* precedes the 10th verse, for was it a *Minor* instead of a *Major Stop*, it would then follow, that what succeeds the Stop was a necessary consequence also, such being the Literal Sense; whereas what follows the Stop I regard as the statement of a fact; the Sense of the whole I would thus express. *The commandment having come, it necessarily followed, that the sin returned again to life, the effect of which was, that man died*. See Rule 322.

715. *Stop*. Had the Stop here been a *Major Stop*, the Sense conveyed would have been, *And man perceived*, such being the Literal Sense in this place; whereas &c. to this effect, *And the effect to man was that the commandment &c.*; hence the expression of the *Minor* instead of the *Major Stop*. See Rule 322.

it certain to lead unto continuance of life and of the enjoyment of God's favor, it i e the same commandment led, unto death and to a state of enmity to God, and so to death.

11. *I say it was found by man to be so.* For the ⁶⁴⁴ sin that makes man an enemy to God ⁷⁰⁷ having taken advantage of the knowledge man obtained by law, by means of the commandment to do what is right, it the sin deceived me i e man with reference to the effect of that knowledge, and by means of it viz. the commandment to do what is right, it the sin cruelly killed me i e man and deprived him of the favor of God,

12. therefore the very law holy is, and the commandment holy, and just, and good i e advantageous to man.

13. But the ⁷¹⁶ good i e that which is advantageous to me i e man, death was made to incur. It may not have been, but the sin that makes man an enemy to God has been made to incur it, in order that sin should have been made apparent i e rightly estimated,

716. *The good.* The article is here used to Define, *The good you have just mentioned.* See Rule 341.

by means of the good *i e what is advantageous* to me *i e man*, effecting death, *I say rightly estimated*, and *this* in order that it should have become in abundance sinful, *viz.* the sin ⁶⁴⁴ *that* by means of the commandment *makes man an enemy to God*.

14. *I say it is the sin.* For we know, that the law ^{322,2} *spiritual is i e prescribes nothing that by obedience to* *it can make man an enemy to God.* Yet I ⁷¹⁹ *fleshly am i e Yet man has secured under the law nothing but* ⁶⁴⁴ *that which is mortal*, having been sold under the sin *i e having without his consent been deprived of all else by the sin that makes man an enemy to God.*

15. *I say without his consent.* For what I *i e he* accomplishes, I *i e he* approves not. For not what I *i e he* desires *viz. to secure the favor of God*, this I *i e he* brings about, but what I *i e he* hates *viz. enmity to God*, this I *i e he* effects.

16. Now if what I *i e* desires not, this I *i e he* effects, I *i e he* consents to the law, that *it is good i e*

719. *Fleshly.* With respect to the Sense conveyed by the expression *Fleshly*, when not used with reference to our bodily substance, it has I think reference to our Natural State, Actions, Desires, Passions &c.—Thus Rom. iv. 1. When thus used, the pure Natural Man, that is, man unassisted by God in other than the ordinary manner is referred to; including the operations of his mind as well as those of his Body.

an advantage as that reveals what secures to man the favor of God.

17. For now ⁷²⁰ *i e* under the law, it is not even I *i e* man that does accomplish it viz. his state of enmity to God, but sin ⁷²¹ *i e* guilt that that dwelleth in me *i e* in him *i e* is attached to him on account of Adam's transgression.

18. *I say attached to him.* For I have myself perceived *i e* For man himself perceives, that there dwelleth not in me *i e* is not attached to him, this is spoken ⁷²² with respect to my flesh *i e* to the powers natural to him, good *i e* advantage as respects the attainment of God's favor. For it is present with me *i e* him the

720. For now not even man accomplished it. I consider the Sense here intended to be conveyed to be this. That under the law man's loss of God's favor is not the natural result of his own actions all men being subjected to it, whatever their actions may be, in consequence of the curse God denounced against man on account of the transgression of Adam. See Note 724.

721. *Sin.* I conceive *Sin* here is not to be understood to represent a *Person*, such as the *Devil*, any more than *Good* in v. 18; both are said to *dwell in man*, and both appear to me to have an equal claim to be understood in a corresponding Sense; neither is it used as descriptive of men's evil *Affections* and *Passions*, because each man *accomplishes* or *performs Evil Actions*; but the Apostle here says, each man does not *accomplish* or *perform* that which deprives him of God's favor.

722. The distinction in the 18th verse between *Dwelling in me*, that is, *in the flesh of me*, is intended to distinguish between what man obtains by his own *Natural Powers*, and those blessings and favors which are *the gift of God*, such as are obtained by the Christian in the Dispensation of Jesus.

722,1

power to desire the attainment of it. But the power
⁷²³.....

to accomplish i e secure the good is not present.

19. *I i e he finds not.* For not what *I i e he* desires, *I i e he* effects, viz. good *i e what is advantageous to man viz. the attainment of God's favor*, but what *I i e he* desires not, viz. evil *i e enmity to God*, this *I i e he* brings about.

20. Now if what *I i e he* desires not, this *I i e he* effects, not verily *I i e*⁷²⁴ *he* accomplishes it, but sin *i e guilt* that dwelleth in me *i e is attached to man on account of Adam's transgression*,

21. *I i e man* finds indeed the law that desires in me *i e in himself* to effect the⁷²³ good *i e the advantage of the attainment of the favor of God*, that it lies near in me *i e in his own case* the evil⁴⁸⁹ viz.⁷²⁴⁷²³
enmity to God.

722,1. *For it is present with me.* Literally, *Necessarily in all cases*; whereas &c., *The power was placed by God in man's nature however man may have defaced it*; hence &c., 321.

723. *The good—the evil.* Had goodness or evil in general here been referred to, the Article would not have been used, its use therefore restricts the Sense to the *Goodness* or *Evil* to which the Context has relation; hence the Paraphrase. See Rule 341.

724. See Note 720. If before the coming of Christ, a single sin subjected man under the law, in consequence of Adam's transgression, to the loss of God's favor, we can easily see how *guilt*, not *man*, accomplished the end referred to in verses 17 & 20; How *advantage* did not dwell in man: or, How he found not power to *accomplish* in verse 18; and How *the law laid near the evil* verse 21.

22. *I say the good.* For I *i e* man delights in the law of the mind, after the inward man *i e* under the guidance of his mind.

23. But I *i e* man beholds ⁴⁹⁸ another law, in my members *i e* in his mortal state viz. his appetites and passions, warring against the law of my *i e* his mind, and bringing into captivity me *i e* him to the law of the sin ⁶⁴⁴ that makes man an enemy to God that is in my members *i e* that is attached to him in his mortal state,

24. wretched am I a man *i e* as a man *i e* without divine assistance, who shall ⁷²⁶ deliver me, from the body *i e* continued existence of this death *i e* that incurred by enmity to God, ⁶⁴⁵ ⁷²⁵

25. thanks be to the God, through Jesus Christ our Lord. *I say through Jesus Christ.* For verily I *i e* man serves with the ⁷²⁷ indeed mind *i e* under the

726. *What shall deliver me?* The Literal Sense would restrict the Sense here conveyed, *Personally, to the Apostle*; whereas &c. of *General Application*. I consider the Personal Pronoun, *Me*, here, and throughout this Chapter, to be used Allegorically, and that the *Irregular Arrangement* here is intended to remind us that such is the case. See Rule 321.

727. *I serve with the mind.* The Literal Sense of this would have been, *That he actually yielded service to God with his mind*;

⁷²⁸
guidance of his mind, in accordance to a law approved
 of God. But *he serves with the flesh i e but under*
the guidance of his Passions and Appetites, in accord-
ance to a law approved i e productive of sin.

CHAPTER VIII.

1. For nothing now condemnation *there is to*
⁴⁹¹
 those that are in the Dispensation of Jesus.

2. For the law of the spirit *i e relating to the men-*
⁴⁹¹
tal quality of the life i e of those living in the Dispen-
⁶⁴⁴
sation of Jesus sets free thee, from the law of the sin
that makes man an enemy to God, and of the death
resulting from it.

3. For the want of power of the law *to free man*
from the sin, in respect of which, it was weak by
means of the flesh i e man's Passions &c., the God
⁷³¹ ⁷³² ⁷³³
having sent His own Son, in the likeness of flesh of

whereas &c., *That what he desires and approves in goodness, is that*
which is approved of by God ; hence &c., 321.

728. *Law of God.* The Article is here omitted, because if ex-
 pressed it would indicate, *That the Mosaic Law was here alone*
referred to ; whereas &c., Is not intended to be confined to that Law.

730. *The law of the Spirit &c.* Christians do not maintain their
 state of acceptance with God, by obedience to any law relating to
 the performance of any active requirements, but by a law relating to
 the state of their minds or Spirits, such as devotion to, and striving
 after, holiness, here termed *The law of the Spirit.*

731. *Having sent &c.* Had the *Arrangement* been *Regular*, the
 Sense conveyed would have been, *That the manner in which God con-*

sin i e as a man responsible for sin, and concerning sin, i e with authority to command concerning what is sinful, condemned the sin that makes man an enemy to God, to the flesh i e to have existence alone in man in his mortal state,

4. and this God did, in order that the justification of i e obtained by the law should have been completed by us who are Christians that walk i e regulate our course of life not after the flesh i e the direction of our Passions, but after the spirit i e the direction of our minds.

demned the sin to the flesh, was His having sent His Son as He did; whereas &c., That by means of God having sent His Son as he did, it has been disclosed, that God has condemned the sin to the flesh; hence &c., 321.

732. *His own Son.* If Christ is the Son of God in the manner that Trinitarians suppose, it is necessary for them to account for the Disarrangement here. See Rule 321.

733. *In likeness of flesh of sin.* Had the Article been expressed before the word *Likeness*, it would have implied, That Christ bore a resemblance to man in his acts of transgression, such being the Literal Sense. See Rules 340 & 343; whereas the resemblance he bore was, To man's responsibility for such actions; hence the omission of the Article.

734. *The righteousness of the law should have been perfected.* Literally, What is stated should absolutely have been effected; whereas &c., That God would regard it in that manner; hence &c., 322, 1.

735. *That walk not after the flesh.* See Rule 102. The Literal Sense of this would require that the parties it describes, Do in no one instance perform what is stated, that is, do in no one instance walk after the flesh, and so according to this Sense would require, the absolute perfection of every one that did not belong to the class des-

5. *I say not after the direction of our passions.*

For those that exist after the flesh ⁷³⁵ *i e directed by their*
passions, the of the flesh referred to i e that which
gratifies their passions they esteem. But those that
 exist after ⁷³⁵ *the spirit i e directed by their minds, the*
of the spirit referred to i e that which gratifies their
minds they esteem.

6. And the esteem of the flesh *referred to i e that*
which is esteemed of the passions leads to death. But

cribed, as *Walking after the flesh*; whereas &c., *That the tendency of*
their conduct was not after the flesh; hence &c., 321.

The Article is omitted before the word Spirit in the verses to which this note belongs, because the Sense conveyed is Indefinite. Thus, *To walk after the Spirit*, even when understood as, *The Spirit to which I refer*, would mean, to act as our Spirit directs us; But our Spirit consists of two parts, Evil as well as Good, even if we set aside the distinction of Philosophical or Intellectual influences of Mind; and consequently, acting under the guidance of our Spirit, we should be led to perform evil as well as good actions; nevertheless our Spirit or Mind will not approve of our having so done; to walk therefore in a manner that is approved of by the Spirit or mind, which I consider to be the Sense intended to be conveyed, will not, standing in the connection in which it is here placed, admit of the expression of the Article; there being no Definition of the particular Sense intended to be conveyed by the word *Spirit*; hence its Omission in these verses.

Let this be particularly noted, That those who are, *In the Dispensation of Jesus*, are here expressly stated to be persons, that may *Walk after the flesh*, even at the very time, that they are in that Dispensation; hence we are taught, That to be, *In the Dispensation of Jesus*, or in other words to bear the name *Christian*, only denotes, the possession of an *External advantage*, such as, A knowledge of God's Promises and Revelations; but in no way denotes, any benefit derived from them, or the extent of use that the recipient has made of them; hence the Assertion, That the Appellation, *in Christ Jesus*, denotes any spiritual connection with Christ is altogether void.

the esteem⁷²⁹ of the spirit referred to *i e* that which is
esteemed⁷²⁹ of the mind leads to life and peace,

7. *I say death*, because the esteem of the flesh
referred to *i e* that which is esteemed of the passions
enmity it is⁷³⁶ unto God. For it is not subject to the⁷³⁷
law of the God. Indeed it is not even possible it
should be so, since the law of God does not gratify but
restrains the passions.

8. Then those that exist in⁷³⁵ the flesh *i e* directed by
their passions are not⁷³⁸ able to have pleased God while⁷³⁹
they are so directed.

9. But ye who are Christians exist not are not

736. *Unto God.* The Article is omitted, because God personally is not here referred to, the Sense intended to be conveyed being, *To that which God approves.*

737. *It is not subject &c.*—v 8 *To have pleased God*—v 9 *A spirit of God &c.* and *Has not a spirit of Christ*—v 13 *Ye put to death the deeds &c.*—v 14 *As many as are led &c.* See Note 772. In all these passages the Literal Sense requires a possession of, or absence from, what is specified, without a single exception; whereas &c. has reference to the *General Character of the Conduct of the parties in relation to what is specified*; hence the *Irregular Arrangement* of these Sentences. See Rule 321.

738. *They are not able.* Literally, *In any way*; whereas &c., *They are not able while acting in obedience to their flesh*; hence &c., 321.

739. *To have pleased God.* See Note 737. I conceive the Perfect Tense is here used, to preclude it from being supposed, that what is here stated has reference to the future, as though it had been said, *they can never please God.* The Sense being in accordance to what is stated in Note 736, is the occasion of the omission of the Article.

reckoned to be in the flesh ⁷³⁵ *i e* directed by your passions,
 but in the spirit ⁷³⁵ *i e* by your minds, if so be a spirit ⁷⁴⁰ of
 God ⁷⁴¹ *i e* a state of mind acceptable to God, dwells in
 you *i e* is habitual to you. Now if any one a spirit
 of Christ ⁷⁴⁰ *i e* a state of mind ⁷⁴¹ acceptable to Christ has
 not, this person exists not of him *i e* is not a Chris-
 tian.

10. And if Christ ⁷⁴² thus dwells in you, the indeed
 body dead ⁷⁴³ *is i e* is deprived of God's favor and at last

740. *A spirit of God.* See Note 737. Had the Holy Spirit been referred to, the Article must have been expressed, both before the word *Spirit* and *God*, see my Tract on Πνευμα, its omission shews that some other Sense is intended to be conveyed, which I consider to be what is expressed in the Paraphrase. In like manner *Spirit of Christ*.

741. *Dwells in you.* See Note 737. What I consider to be the Sense here intended to be conveyed is, *That a Spirit i e a state of mind approved of by God, is habitual to us*; hence the *Disarrangement*, as the Literal Sense would imply, *That the Spirit referred to never departed*; and hence the word to *dwells* is used as descriptive of the disposition that usually occupies our minds. The word to *dwells* is well adapted to convey the Sense, since as persons may be absent from their dwellings occasionally, without rendering those places no longer their dwelling places; so may the dispositions referred to be occasionally absent from our minds, without destroying the effect that those dispositions are here said to be productive of.

742. *And if Christ dwells in you.* Had the *Government* here been *Regular*, it would have implied, *That Christ's dwelling in them in any manner or extent, was sufficient to attain the end referred to*, such being the Literal Sense in that case; whereas &c. to be thus restricted, *And if Christ dwells in you in the manner just specified*; hence the *Peculiar Government* employed; See Rule 322.

743. *Dead, Life.* Neither of these, Literally, are what they are here stated to be, but they are so only to a certain extent. *The Body* is not Literally *dead*, neither is the *Spirit* Literally *life*; hence the *Peculiar Government*. See Rule 322.

dies by means of sin. But the spirit ⁷³⁴referred to *i e* the mind life *i e* ⁷⁴³alive is *i e* enjoys God's favor in this world and an assurance of its continuance as well as of life hereafter by means of justification.

11. And if the spirit *i e* the state of mind approved of him that has raised up the ⁷⁴³Jesus, from ⁵⁰¹the dead, dwells in you, he that has raised up Christ, from ⁵⁰¹the dead, shall quicken also your mortal bodies, on account of ⁷⁴⁵his spirit *i e* the state of mind acceptable to him that dwelleth in you.

12. Therefore indeed brethren, debtors we exist not by the flesh referred to *i e* under obligation we are not by our passions having occasional rule over us after that that is after ⁷³⁴the flesh *i e* after our passions to live *i e* remain.

13. For if after ⁷³⁴the flesh *i e* under the direction of the passions, ye should live *i e* remain, ye are about to die *i e* ye shall die. But if ye put to death by ⁷³⁴the

⁷⁴⁵. On account of his Spirit that dwelleth in you. See Note 735. Had the Spirit referred to been *The Spirit of God*, why is the Pronoun *Of Him*, *Disarranged*, and the Article omitted before the word *Spirit*; and if the Sense here intended to be conveyed is, *That Christians are quickened to Life Eternal*, then this passage should be, as it is, *Disarranged*. See Rule 321. As the Literal Sense only expresses, *The quickening which is appointed to all both good and bad*.

spirit *i e* the mind ⁷³⁷ the deeds of the body so as to be

 uninfluenced by the pleasure or pain they produce, ye
 shall live again after death.

14. *I say ye shall live.* For as many as are led by
⁷⁴⁰ a spirit of God *i e* a state of mind acceptable to God,
^{322,2}..
 these sons of God are.

15. *I say are.* For in Christ ye obtained not a
 spirit of bondage again *i e* a renewal of your state of
 mental bondage, with respect to fear, but ye obtained
 a spirit of adoption *i e* an assurance of God's adoption,
 by which, we cry *i e* address God by the name Abba,
 the Father,

16. ⁴⁹² it the spirit referred to viz. of adoption *i e* this
 assurance beareth witness to our spirit *i e* the sug-
 gestions of our own minds, that children of God we ⁷⁴⁶
^{322,2} are reckoned.

17. And if children, then heirs, heirs indeed of

746. *Children of God we are reckoned.* The Article is here omitted before the word *God*, to shew that the Sense conveyed is to be understood in a particular manner. As regards *Natural birth*, all men are *children of God*, but it is not in this manner the Phrase here is to be understood. As regards *Spiritual birth*, we have no assurance, neither does our own minds witness, that we attain the real excellence of *children of God*, but we have an assurance from God, and our own minds attest the same, that on certain conditions, God receives imperfect man, as his child, and it is in this Sense that the passage, *We are children of God*, is here to be understood. See Rule 101.

736

all that is bestowed on man by God. Even joint heirs thereof with Christ, if indeed we suffer together, not in punishment of our wickedness but in order that also we should have been glorified together i e should partake with him of glory.

18. *I say glorified.* For I reckon, as not worthy of regard the sufferings of the now time, in estimating the glory that is about to have been revealed to us who are Christians.

19. *I say to be revealed.* For the earnest expectation here to realize glory of the creature i e of man as a creature waiteth not being satisfied the manifestation of the sons of the God.

747. *Suffered together—Glorified together.* When we suffer the pains of mortified pride, we suffer not with Christ; or when we fast to be seen of men, we suffer not with Him, in order that we should attain the glory attained by him; hence we learn, that to be benefited, we must resemble Christ not only in the nature of the action, but also in the object to which the action has relation.

748. *In the glory &c.* The Article is omitted before the word *Glory*, because the Literal reference is not actually to the *Glory*, but to the blessings that will be obtained by those that are admitted into the *Glory*; hence the omission of the Article. See Rule 101.

749. *The earnest expectation of the creature &c.* The Literal Sense of this Sentence would be, *That man in seeking to secure glory, consented to wait to obtain it, till the accomplishment of what is specified in the verse, whereas &c. to this effect, That man in seeking to secure glory, must wait till the time when what is specified in the verse, will be accomplished, in order that he may realize it; and so consequently he waits not for, but until, the accomplishment of it; hence &c., 321.*

20. For the creature ⁷⁵⁰ *i e man as a creature* was placed under the vanity of *expecting to realize glory here*, not of his own accord, but by means of him that has placed *man* under *expectation* by a hope *He implants in him*,

21. that even it the creature *i e that even man regarded as a creature* shall be delivered from the bondage of the corruption ⁷⁵¹ *that awaits him*, into the ⁷⁵² liberty of the glory of the children of the God *i e into the state of liberty enjoyed by the children of God in glory*.

22. *I say he delivered*. For we know, that all ³³³ ⁷⁵³ ^{....} classes of the living creation groaneth and travaileth in pain together until the now.

750. *For the creature was placed under*. The Literal Sense of this would be, *That God actually placed man under vain, that is, false expectations*; whereas &c., *That the hope God implanted in man, excited in him the expectations referred to which expectations as entertained by man, are vain*; hence &c., 321.

751. *From the bondage of the corruption*. The Article is here used Restrictively, the Unrestricted Sense not being true, for man is not delivered from the bondage of corruption, that is, from being in any way bound by corruption, but the deliverance man expects, is a deliverance from the bondage of the corruption that terminates his present existence, he expects not always to remain in that state, but to be delivered from it; hence the expression of the Article, *The bondage of the corruption referred to*. See Rule 341.

752. *The liberty &c*. Observe the expression, *Into the liberty of the glory*. The Apostle does not say, *That man's natural expectation was, that he should be admitted to be a Son of God*, a very difficult

23. And not only as mere creatures is this the case with man, but also they ⁷⁵⁴ i e those ⁴⁹² having the first fruits of the spirit referred to i e who have the assurance of the glory man cannot himself attain, even we ourselves, in relation to ourselves i e our present state, groan for adoption, awaiting the redemption of our body.

24. I say awaiting. For ⁷⁵⁵ we were saved i e possess salvation in the hope specified verse 21. Now hope being seen i e being realized, hope exists not. For ^{755,1} what any one seeth i e realizes, how doth he hope for.

assertion to prove, but he states *That the natural expectation of man was, that he should after corruption partake of the liberty, observe, The liberty, of the glory, of the Sons, of the God i e of the Sons of God in glory; That is, That corruption should not terminate his existence, but that he should be delivered from it, and admitted into a state of liberty, similar to that enjoyed by God's Sons in glory.*

753. *All the living creation.* Inanimate things do not and cannot Groan; hence my Paraphrase. I conceive the expression is so used as to include the animal world, in order to give more force and energy to what is stated.

Groaneth. Literally, Is now suffering; whereas &c., *We know that nothing is exempt from suffering; hence &c., 322,1.*

754. *Having the first fruits &c.* The Literal Sense would imply, *That the parties specified, actually partook of and enjoyed what is specified; whereas &c., That they enjoyed an assurance of possessing it; hence &c., 321.*

755. *We were saved.* Had the Arrangement been Regular, it would have implied, *That salvation was an act completed and finished; whereas such is not the case; hence &c., 321.*

755,1. *For what any one seeth.* Literally, *For what is seen by any one, how does any other person hope for it; whereas &c., For*

25. But if what we see not *i e what is not realized*, we hope for, by means of patience, we await *it*.

26. And thus also the ⁷⁵⁶spirit *referred to i e the*
⁷³⁸*spirit of patience* assisteth conjointly with our want
of strength *to obtain the hope*. For the thing we
should have prayed for. ⁷⁵⁷As necessary *in order to*
obtain it, we know not, but it the ⁴⁹²spirit *referred to*
i e the spirit of patience maketh intercession with
silent groanings.

27. And he that searcheth the hearts, hath himself
acknowledged, what *is* the mode of thinking of the
⁴⁹²spirit *referred to i e that a spirit of patience produces*,
⁷⁵⁸because according to God *i e because in a manner*
that God approves, it addresses *him* on the behalf of
saints *i e of those that are saints*.

that which any person sees, how does that same person hope for it;
hence &c., 321.

756. *The Spirit assisteth conjointly.* Literally, *Actually to obtain*; whereas &c. *Passive, To a participation of the gift*; hence &c., 322,1.

757. *Stop.* The occasion of the expression of the *Major Stop* here, is to shew, that the strict Literal Sense is not the Sense intended to be conveyed. Man does know, *that the grace of God* is a thing that is necessary, but man does not know, when in possession of the grace of God, what particular temporal dispensation, here styled, *The thing*, is necessary for him; hence the *Major Stop* here. See Rule 322.

758. *Because according to God.* The Article could not here be expressed before the word *God*, since the Literal Sense of the passage would then be, *That by God's command, it, the spirit, addressed*

28. *I say saints.* As we have known that to them that love the God, all things the God worketh together for good, to those that are after *his* design existing called,

29. *I say after his design,* because whom he did appoint beforehand to be so designated, also he did define having *i e* to be those that have forms after the

him for the saints; whereas &c., That the spirit of patience exercised by saints, addresses God in a manner that he approves; hence the Article is omitted.

759. *All things the God worketh together &c.* The Literal Sense of this is not true; hence &c., 322,1; but the Sense is restricted to, All things referred to in the context; viz. to all things that happen to us in this life by God's, direct appointment.

761. These difficult Verses require the whole Context to be present to the mind. The immediate commencement of the Sense is Verse 28, *We know that to them that love God, God worketh together all things for good,* hence he does this, *to them that are after his design existing,* that is, *living as the called should live; because whom he did appoint beforehand to be so designated, he also did define to be persons having forms after the image of his Son,* (forms after the image of his purity of action, forms after the image of his acceptance and exaltation by God,) *to the end that he might be a firstborn among many brethren.* Verse 30 is a continuation of the specification of the things that we do know, and hence a deduction drawn from what precedes; hence we do not read, *So whom he has defined or will define, these also he has called or will call;* but, *So who he did define these also he did call &c. &c.* ending with, *Not these also he shall or will glorify,* but, an act completed, *he did glorify.*

Having forms after the image &c. The form of expression here used appears to me to be derived from the operation of Casting. Christ is here represented as the Image or Pattern of which we who exist conformably to the design of God the *called*, that is, *who live as real Christians*, are as it were Casts, that is, our objects, actions, and life here resemble his, as does also all the blessing that God will confer on us hereafter.

image of his son, to the end that he a first born
 might be among many brethren.

30. So whom he did define, these also he did call,
 and whom he did call, these also he did justify.
 And so whom he did justify, these also he did
 glorify.

31. Therefore what shall we say to these things,
 if the God be for us so as to make such appoint-
 ments, who can be against us so as to prevent their
 completion,

762. *To the end &c.* The Literal Sense of this would be, *That God's sole motive in doing what is here stated, was that Christ might be a first born; whereas &c., That one of the motives in doing what is stated was, that we might regard Christ as a first born; hence the reason why the Sentence is Irregular.* See Rule 380.

762,1. *Many brethren.* Literally, *Many in all respects of the same nature; whereas &c., Many in some respects resembling him; hence &c., 321.*

764. *Then whom he justified.* The reason why this clause is commenced with a *Major Stop*, when the preceding one is commenced with a *Minor Stop*, is I conceive this; I regard the three clauses in this verse to be three deductions, the two first of which are now in operation, but the last is not so, but is altogether future; hence the introduction of the *Major Stop*. See Rule 322.

765. *If the God be for us, who against us?* Had the *Government* been *Regular* the Sense conveyed would have been, *If God be for us in all cases, who in any case can be against us?* such being the *Literal Sense*; whereas it is here intended to be *Restricted* to the particular point referred to in the argument. See the *Paraphrase*; hence the occasion of the *Peculiar Government*. See Rule 322.

766. *The all things.* It is very clear that the occasion of the Article being used here, is to restrict the Sense conveyed by the words, *All things*, since the Sense conveyed by the Sentence of which it forms a part, would not be true was it understood in an unlimited

32. *I say if* he who verily concerning the ownself son *i e* his own son spared not himself, but on account of us all, delivered up him, how is it not that with him, he shall freely give the all things to us ⁷⁶⁶ *necessary*
for their realization,

33. who shall testify against ⁷⁶⁸ *the* chosen of God

Sense. I therefore judge that the limitation has reference to what is stated in the Paraphrase. See Rule 341.

God does not give to all men, even the *all things*, which it is necessary he should do, in accordance to the Literal Sense; *He only offers to give them*; hence &c., 321.

767. Had a *Major Stop* preceding the verse succeeding the 31st, it would have implied, that the questions propounded in them were unlimited. Thus *Who can in any way debar or testify any sort of thing against the chosen of God*; such being the Literal Sense of them; but the Sense is intended to be restricted altogether to those things that God appoints, and not to the use man makes of such appointments in fitting or unfitting him for realizing them. The substitution of the *Minor* for the *Major Stop*, shewing, that the passages are to be understood as having reference *solely* to the context, and consequently to be restricted to it; hence the Paraphrase; I consider that what is conveyed in these verses, are various proofs to establish what is contained in the 31st verse, and being only separated from each other by *Minor Stops*, these otherwise unconnected assertions, are all shewn to have relation to the same subject. See Rule 322.

768. *Chosen of God*. Had the Sense here been, *Who shall testify against the persons who are chosen or elected of God?* the Article must have been expressed before the words *Chosen* and *God*, such being the Literal Sense of the words; it not being so, shews that some other Sense is intended to be conveyed, which I consider to be to this effect, *Who shall testify against the class of persons that bear the name of the chosen of God?*

See Note 767. As the object of this verse has reference to God's appointments to the entire body of persons denominated *The chosen of God*, and not to the expectation of each particular member of that body; no exception is made, and rightly so, in respect of those, that though bearing the name in this world, debar themselves of the privileges connected therewith, by their inconsistency of character.

receiving these appointments, shall God that justifies
⁷⁶⁹ their receiving them, ⁷⁶⁵

34. who is it that does pass sentence against ⁷⁷⁰ their

The question here is, whether certain appointments of God, *under any circumstances*, will prevail; and not whether the particular sins, of a particular individual, will or will not render those appointments unavailable in his particular case. See next Note.

769. *God that justifies.* What is stated concerning God, viz. *That justifies*, sufficiently defines the Being that is referred to; consequently, had the Article been expressed before the word *God*, it would have impaired the Sense, as it would then have implied that the Being referred to, was not *God*, but some other, viz. *The God that justifies*—I conceive the omission of the Pronoun, *them*, after the Verb, justifies what is stated in the preceding Note to be the object of this verse. Had what is contained in this verse related to persons *Chosen or Elected by God*, the Pronoun *them* must have been expressed, as such a Sense, is the Literal Sense of the passage; but if the reference is to the appointment of God to a Body or Class of men, the Pronoun ought not to be expressed; For the Sense intended is not that God absolutely, that is, in all things, justifies those who are of the Class referred to, since that class, viz., *The chosen of God*, I do not doubt includes many unworthy persons, but the Sense intended to be conveyed is, that He justifies them, so far as they are consistent with his appointments, hence Literally, he does not justify them, but justifies His appointments, hence the omission of the Pronoun. If what is here stated is correct, I cannot too strongly urge its being carefully borne in mind here, and in the following verses, that God's appointments are referred to, and not the particular individuals composing the Body that receive these appointments.

770. *Who that does pass sentence against?* See preceding Note. Had this been an unqualified enquiry, *Who can in any way condemn Believers?* a *Major Stop* would have preceded it, and the *Government* would have been *Irregular*; but the enquiry here is doubly restricted. 1st. By the use of a *Minor* instead of a *Major Stop*; this restricts the Sense conveyed to the particular points to which the Context has reference, viz. God's appointments. See Note 767. 2nd. It is restricted by the *Government* and the omission of the Pronoun, *them*. See Note 769, since the Sense intended is not, that with reference to God's appointments, Christ will not condemn any one that is denominated *The chosen of God*; but the Sense intended is, that he will not condemn men possessing God's appointments as he designed those appointments to be possessed.

receiving these appointments, does Christ that has
 died to give the knowledge of these appointments to
 them.⁷⁷¹ And more having been raised up, who even
 exists at the right hand of God⁷⁷² which assures God's
 acceptance of these appointments,⁷⁷⁰ who so intercedes^{772,1}
 with us for us the chosen to retain our title to these
 appointments,⁷⁶⁷

35. who shall separate us the chosen, from our

771. *And more indeed.* In the Clause preceding these words, the Apostle has given an instance of sacrifice made by Christ, had therefore a *Minor Stop* preceded the words, *And more indeed*, it would have indicated, that what succeeded those words, was another and greater instance of sacrifice on the part of Christ, such, in that case being the *Literal Sense*; whereas what does succeed them, is not an instance of sacrifice at all, but refers to the increase ground of assurance we have, that Christ will not condemn us; hence the expression of a *Major Stop* here. See Rule 322.

772. *Right hand.* This not being used Literally but Metaphorically, the Article is omitted. See Rule 102.

772,1. *Intercedes with us.* Observe it is not, *Who even is at the right hand of God to intercede for us.*

773. *Who shall separate &c.?* Had the *Arrangement* been *Regular*, the Sense of this expression would have been, *Who shall separate us from being the subjects of God's love?* such being the *Literal Sense*. See Rule 321. But the Sentence being *Irregular*, shews that some other Sense is intended to be conveyed, which I consider to be, *Who shall separate us from our Sense of the love that God has for the chosen.* This Sense the whole Context appears to me well to support. The enquiry is not, *What shall separate us?* for the Pronoun is not in the Neuter, but in the Masculine Gender, and had it been, *What shall separate us?* the Apostle's answer is not conclusive; for how many have found the things stated, sufficient to separate them, but if we regard the passage as, *Who shall separate us*, we are not then to regard it in any way as having reference to the effects that such sufferings do, or may produce on us, but thus, *Shall any thing that can be done to us by any one, such for instance as bringing on us Tribulation,*

sense of the love of the God that is in the Dispensation⁴⁹¹ of Jesus *for the chosen*, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril,⁷⁷⁵ or sword.

36. Just as it has been written *concerning God's ancient people*, that on account of thee, we are killed all the day, we are accounted as sheep of slaughter,

37. yet in all these things *i e in all sufferings of this character*, we are more than conquerors *i e we know more than that they are not marks of God's displeasure* by means of the revelation of him that loved us.

38. *I say more than conquerors.* For I have been⁷⁷⁷ persuaded *i e made to see*, that neither death, nor life,

Distress &c. make us suppose that God does not still love the chosen i e separate us from our Sense of the love that God has for them; hence we see, why *Who* and not *What* is used. The scope of the passage is to this effect, *Who can deprive us of this Sense?* Answer. No one; for not even God himself can do it, by any of those external circumstances that can alone be employed by any other for this end. For with respect to such things, *We are more than conquerors*, since we have been taught, *That these light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory* 2 Cor. iv. 17, and this too, we are taught, *by means of him that loved us*; it being Divine precepts alone that instructs us so to regard such sufferings.

775. *Stop.* See 492,2. The Sense intended to be conveyed is to shew, that what is recorded in the Old Scriptures, justifies *The Chosen of God* not regarding the triumph of enemies, as any proof of their want of acceptance with God; hence the *Major Stop*.

777. *Neither death &c.* The following may perhaps be the Sense

nor angels nor principalities, nor things present, nor
 things to come, nor powers,⁷⁶⁷

39. nor height,⁷⁷⁷ nor depth,⁷⁷⁸ nor any other creation
i e external circumstance shall have power us to have
 separated from *our sense* of the love of the God *i e of*⁴⁹¹
God's love for us that is *displayed* in the Dispensation of Jesus through our Lord,

CHAPTER IX.

1. I speak truth,⁷⁸⁰ *in saying* in Christ *i e in Christi-*

intended to be conveyed in this and the following verse, it appears to me to be that which the context points out. *Neither an appointment to die, nor an appointment to live, nor any thing that a power Spiritual can effect, nor any thing that a power Temporal can effect, nor any thing that any other power can effect, nor any thing that now effects us, nor any thing that shall effect us, v. 39 nor exaltation of any kind, nor debasement of any kind, nor any other external circumstance &c.*

778. *Any other creation.* The object of this expression appears to me to be, to restrict what is stated, entirely, to what has been created, that is, to external circumstances, with respect to these the Apostle states, that no external circumstance has, in itself, power to have separated any one from their sense of the love of God. See next Note.

779. *Shall not have power us to have separated.* It cannot be said that External Circumstances shall not have power to separate us, since how often have they effected it; but it can be said with truth, that External Circumstances shall not have power to have separated us, because for this to be the case, it must be, that External Circumstances, have power to command man's obedience to them, which is not the case. Thus then we see why the Apostle has made use of these Tenses. And why the *Arrangement* is *Irregular*, See Rule 322,1.

I consider what is here treated of, is not of the degree of inducement that External Circumstances present to us, to do what is evil, but as to the effect External Circumstances ought to have on our

anity, I feign not a bearing witness to me of my conscience, in a spirit holy *i e approved of by God*,

2. for ^{322,2}sorrow it is to me, great and incessant pain ³³³.....
to my heart *i e my natural desires that such is the case.*

3. *I say to my natural desires.* For I myself ⁷⁸²was
formerly in effect desiring accursed to exist from the
Christ, *seeing I desired to be so from Christ*, for my
brethren, my kinsfolk, after ⁷⁸³*the flesh*,

4. whosoever *they are* Israelites *i e descended from* ^{322,2}.....
Abraham they are, a people of *i e by whom the adop-*
tion was possessed, and the glory, and the covenant,
and the giving of the law, and the service, and the
promises,

minds, in inducing us to suppose, that God has withdrawn his love from us, because he appoints us adversity.

780. *I speak truth.* The Literal Sense of this is, *In christianity I always speak the truth*; the Sense intended is, *I speak that which is true in saying in christianity*; hence &c., 321.

782. *For I myself was desiring.* If Regularly Arranged, the Sense conveyed would have been, *That he actually desired what is stated*; whereas &c., *That what he did desire was in effect what is stated*; not from the Christ, but from him that proved to be the Christ; hence &c., 321.

783. *After flesh.* Had the Article been expressed before the word *Flesh* in this connection, I conceive it would have implied, that the words *Brethren* and *Kinsfolk* had reference solely to those who were the absolute relation of St. Paul; whereas I consider he here intends to embrace the whole of the Jewish nation; hence the omission of the Article. See Rule 343.

5. *a people* of whom the fathers *were*, and from among whom, the Christ *referred to by us was*, that is as respects flesh *i e* ⁷⁸⁴ *humanity*, he that exists over all, a God, blessed, unto the evers. ^{497,8} Amen.

6. *I say that possessed these privileges.* Yet not so possessed them as that the word of the God has failed by the rejection of them as a nation from being his people. For not all that are of Israel, these Israelites ⁷⁸⁵ are reckoned to be by God,

7. neither because ^{322,2} seed of Abraham ⁷⁸⁶ they are *i e*⁷⁸⁵ descendants of Abraham, are they all reckoned by God as children, even in relation to Isaac God declares, he shall be called to thee seed *i e* he alone shall be regarded as thy seed,

8. this is then certain, not the children after the flesh *i e* by natural descent, these are not children ⁷⁸⁷ after the God, but the children of *i e* entitled to the

784. *That is over all, a God.* Observe, the Article is not expressed before the word, God.

785. *These Israelites.* Literally, *All that are of Israel are Israelites*, but in the Sense that the Apostle here attaches to the word *Israelites*, such is not the case; hence the *Peculiar Government* here employed. See Rule 322.

786. *They are seed of Abraham.* As the Literal seed of Abraham is not referred to, but *Descendants of Abraham actually or by adoption*, the Article should not be expressed, See Rule 343.

787. *These children by the God.* Had the Rendering here been

promise *that God has made* He reckons for ⁷⁸⁸ the seed.

9. For ⁷⁸⁹ this is a word of promise, at this set time
i e which I appoint, I will come saith God, and a son
^{322,2} shall be to the Sarah.

10. And not only *in this instance did God choose*
to select as his people only a part of the seed, but also
in the case of Rebecca, at one period, ^{790,1} *she having con-*
ceived twins by Isaac our father.

11. *I say in the case of Rebecca.* For the children
 not yet having been born. And not having done any
 good or evil, in order that that that is according to

as the Received Text has it, *Children of God*, I conceive the Article must have been expressed before the word *Children*, or else omitted before the word *God*. The *Peculiar Government* used is adopted, because the Literal Sense of the passage, if fully expressed, is not intended to be conveyed. For God does account all the children of the flesh to be Abraham's children, but he does not so account them to be Abraham's children, as to entitle all of them to be partakers of the promise relating to Abraham's seed. See Rule 322.

788. *For seed.* The Article is omitted before the word *seed*, because the Sense intended to be conveyed is not Literally seed, but *Descendants*, in the particular Sense referred to; hence the Article is omitted.

789. *This word of promise.* Had the *Government* here been *Regular*, it would have implied, *That what succeeded, was the actual words in which the promise referred to was expressed*; whereas &c. in my opinion, *That what is recorded was only a part of the promise*; hence the *Irregular Government*. See Rule 324. And the omission of the Article before the word *Promise*. See Rule 101.

790,1. *Having conceived.* Literally, *Actively done it*; whereas &c. *Passive, Having been acted on*; hence &c., 321.

the choice proclamation of the God *i e in order that the proclamation that God chose to make* should stand, not on works *entitling the individual to it*, but on the *will* of him that calleth,

12. it was said to her, that the elder should serve
^{497,2} the younger. ^{690,2}

13. According as indeed it has been written, I
⁷⁹¹ loved the Jacob *i e I treated Jacob in this world as*
one that I loved. And I ⁷⁹¹ hated the Esau *i e and Esau*
as one that I hated.

14. Then what shall we say. No injustice it is in the God, *so to do.* It may not have been.

15. For *in relation to earthly advantages* he saith
⁷⁹² to Moses, I will pity ⁷⁹³ *as to earthly advantages*, whom-

790,2. *The elder should serve the younger.* Literally, *Should personally do it*; whereas &c., *Such should be the case in relation to their descendants*; hence &c., 322,1.

791. *I loved the Jacob. I hated the Esau.* Had the Literal Sense of these words been the Sense here intended to be conveyed, I conceive the *Arrangement* could not have been *Irregular*. See Rule 321. I therefore conclude the Sense intended to be conveyed to be this, *I acted towards Jacob, as towards one that I loved, and towards Esau, as towards one that I hated.*

792. *He saith to Moses.* Had the *Arrangement* been *Regular*, it would have implied, *That the proof here had relation to what is stated in verse 14; whereas it has relation to what is stated in the verses preceding verse 14*; hence &c., 321.

793. *I will pity &c.* This was spoken in answer to a question of Moses, to be permitted in this world to see the Glory of God, and this may be advanced to shew, that God does not act unjustly, in

soever I may *choose to* pity, and I will compassionate ⁷⁹³ *as to earthly advantages*, whomsoever I may *choose to* compassionate.

16. Then therefore *we are taught that advantages in this world* are not *at the command* of him that desireth *them*, neither of him that runneth *i e* *striveth after them*, but of God that pities *i e* *that bestows them on man not as a reward to the individuals receiving them, but through pity to mankind generally.*

17. So then the Scripture saith *in relation* to the Pharaoh, that on account of it, *even this pity* I ⁷⁹⁴ roused up thee *i e* *gave thee opportunities to display thy wickedness,* ⁷⁹⁵ in order that I should have demonstrated by thee my power, and in order that my name should have been declared in all the earth.

18. Then therefore whom he wills, he pities *as respects appointing to them in this world blessings and*

making any selection of particular persons that he may choose, in order to confer on them in this world peculiar Advantages, Privileges and Knowledge; because Almighty God spoke it in relation thereto; but this may not be advanced to shew, that we are justified in understanding what is here stated, as at all applying to Eternal Things, or that God will deal with man in another world after this manner, because Almighty God did not speak in relation thereto; hence my Paraphrase.

794. *I rouse up.* It appears to me singular, That the Sense of this word should be understood to express, that God *created Pharaoh* to accomplish the end specified.

advantages. And whom he wills, he hardens himself i e treats harshly as respects appointing them in this world sufferings and ignorance.

796. *He hardens.* In sin say some. And why? What is there in the connection that should lead us so to fix the meaning? Why is the first Clause to be regarded as having an immediate relation to an Attribute of the Almighty, and the second, although in all points of *Government* the same, as having no such relation? it appears to me that the Apostle is here treating, not of *Sin* and *Righteousness*, but of God's Custom, or Right and Power to, and of His Justice in, selecting whom he pleases, as the recipients of Blessings and Advantages in this world; whether such relates to Religion or to Temporal Affairs. Thus he commences by shewing that God's promise to, and blessing of Abraham, did not embrace all his seed, but was confined to one particular part of it that God himself selected and appointed. He next refers to the case of Jacob and Esau, which case further shews, that God's choice is not directed in respect of such distributions, by the merits of the parties, for the choice was made *before the children had done either good or evil.* (N.B. If this argument of the Apostle has any force, it surely must preclude our supposing, that God predetermines the actions of men; for if he does predetermine their actions, he might at the time of choosing between Jacob and Esau, have been influenced by the characters, He, in that case, must have then known they would afterwards have to assume, which is the very point the Apostle is endeavouring to prove is not the case), and that the wicked even are made the subjects of his choice, in order to accomplish his designs, as appears from the instance of Pharaoh. This is the state of the argument when the Apostle draws the conclusion which is contained in the verse now under consideration; the first Clause of which is, *Whom he wills he pities.* The word *Pity* has been used several times in the verses preceding this, and appears to me, in all the cases, to have relation to the exercise of the Attribute that induces God to confer Blessings and Advantages on man in this world. These we are informed are not given or withheld on account of his deserts, such not being the rule by which God regulates his distribution in this world of these gifts; both the good and evil are permitted to partake, and are also deprived of them; we can then only conclude, *That whom God wills he pities i e He appoints to them in this world Blessings and Advantages.* Now it appears to me that we are required to understand the second Clause of this verse, viz., *Whom he wills he hardens*, as expressing a Sense in opposition to the first Clause, and thus I should express it, *Whom he wills he appoints to*

19. Then thou wilt say to me. Then why yet doth He find fault *with any man for not being what he is not*. For ⁷⁹⁷who hath resisted that that is willed of him, *even a man being a Christian, a Jew, or a Gentile,*

20. O man, nay but, thou, who art ^{322,2}thou that

them in this world Afflictions and Disadvantages. As *Advantages*, here, I conceive to have reference to Religious Light, Knowledge and Privileges, I therefore conclude that *Disadvantages*, here, should be understood as referring to Ignorance, Darkness, and Error on that subject. To enjoy the Light and Knowledge that the Divine Being communicates, is a privilege and blessing, but it is not that which in itself renders us more acceptable to him in the day of judgment; and consequently, we ought to conclude, that the *Hardening* or *Ignorance* here referred to, is not of such a nature, as in itself, increases the sin of the individuals referred to as the subjects of it, but is only such, as deprives them in this world of participating in the happiness, the Knowledge withheld would impart. I consider the pity &c. here referred to, to be confined to the *absolute donation*, thus, God gives to whom he wills earthly blessings, such as riches, honor &c. but he leaves it to the parties to whom they are given, to obtain, or not to obtain, happiness from them, according to the use they make of them. And so *Whom he wills he pities*, he favors with Religious Light and Privileges, but he leaves it to them to derive, or not to derive, Eternal Advantage from them, according to the use they make of them. Thus God wills, and yet in Eternal Things, leaves man a free Agent. But it is not only the Sense that requires the second clause of this verse to be so understood, but I consider the *Government* of the Greek requires each of the two clauses, the *Government* of each being the same, to have reference to precisely the same thing. If therefore the first clause has reference to the temporal enjoyment of blessings &c. by man; the second clause must have reference to the same, and then there can be no reference to man's being *hardened in sin* as some suppose.

797. *Who hath resisted &c.* Literally, *In any respect*; to which it may be answered, *Every living soul*; whereas &c., *Who hath resisted it, in the respect to which the Context hath reference*; to this the answer is, *No one ever has, or ever can*; hence &c., 321.

repliest to the God. The thing formed shall not say
²¹⁰
 to him that has formed, *why if thou requirest me to*
⁷⁹⁸
be a Christian madest thou me thus *i e a Jew or a*

Gentile,

21. or the potter ^{798,1} *i e the moulder* of the clay hath

 not licence, of the same lump, to have made *just as*

it pleased him, what ^{322,2} *indeed is* a vessel to honor.

 And what is to dishonor.

22. Now if the God being willing to have shewed
more fully the anger *sin incurs*, and to have made
 known his power *to punish it*, endureth with much
³³³ long suffering ⁸⁰⁰ *as his chosen people*, vessels of wrath

798. *Why madest thou me thus.* The Literal Sense of this passage is, *Why thou madest me thus*, since to obtain the Literal Sense of what is expressed in the Text, it should be thus preceded. *The thing formed shall not demand of him that has formed*; hence &c., 321.

798,1. *Or the Pattern of the Clay hath not license.* Literally, *Is subject to no control*; whereas &c., *Has liberty to determine for himself*; hence &c., 321.

800. *Vessels of wrath—Vessels of mercy.* Had the Sense intended to be conveyed by these expressions, had reference to any *actual individuals*, who were absolutely what is stated, I do not see why the Gender of the Relative varies in verses 23 & 24; but if the Sense intended to be conveyed is intended to have reference not to *actual individuals*, but to certain *classes of character*, in that case the variation is required.

In the first of these cases, the Antecedent to the Relative is, *Vessels of mercy*; that is, the *class of character*, described by the figure, *Vessels of mercy*; hence the Gender of the Relative is the same as that of the word *Vessels*; but in the 24th verse it appears to me, that it is not the *Class of character*, but the *individuals*

i e such as had incurred wrath, they having been fitted by their evil actions for destruction in respect of such privilege,

23. in order that he should have made known the riches of his glory, to vessels of mercy ⁸⁰⁰ *i e to such as had by belief of His promises been admitted to this privilege through mercy, which ⁸⁰⁰ i e a class which he ordained beforehand not only to enjoy the privilege of being in this world His chosen people but also for glory,*

24. whom ⁸⁰⁰ *i e of which class even he did call us that are Christians, not only of Jews ⁸⁰¹ i e not only those of us who were of the Jews, but also of Gentiles ⁸⁰¹ i e but also those of us who were of the Gentiles,*

25. *I say of the Gentiles, as even he saith in the ^{801,1} Osee to which I refer, I will call thee not i e those*

comprising that Class that are referred to, hence the Gender of the Relative is changed, it being expressed in the Masculine.

If *Vessels of wrath, and Vessels of mercy*, are intended to express Classes of Character, and not Bodies or Parties of individuals, or even, if it cannot be *proved* that they are not capable of expressing such a Sense, we see that the Class of Character designated, *Vessels of mercy, may, be prepared beforehand for glory*, without one single individual composing that body, having been, *himself*, predestined by God for that blissful state.

801. *Of Jews—Of Gentiles.* Had the Article been here expressed, the Sense conveyed would have been, *He called us so, not only of i e by the Jews &c.* such being the Literal Sense; hence the Omission of the Article.

that are not my people, my people, and her that has not been beloved, having been beloved,

26. and it shall come to pass in the place, where it was said, not a people of me ye in that place, ⁸⁰² they ⁸⁰³ sons of living God *i e of the living God* shall be called.

.....⁸⁰⁴
27. Verily *Esaias* crieth concerning the Israel *to which we refer*, though the number of the Sons of Israel as the sand of the sea should exist, the remnant ⁸⁰⁵ *alone* shall be saved *from destruction as God's chosen people*.

801,1. *He saith in the Osee*. Literally, *To the Osee*; hence &c., 321.

802. *Ye in that place*. This passage affords two Senses. First, *Not a people of me, ye that are of that place*. Secondly, *Ye shall be called in that place*. The first of these is the Sense intended to be conveyed; the Stop at the end of the passage shewing, that the immediate connexion is with what precedes the Sentence, since it would not have been expressed, had the immediate connexion been with what succeeds the Sentence.

803. *Sons of living God*. Had the *Government* here been *Regular*, it would then require, that the persons referred to should *Actually be called by this name*; whereas &c., *They shall be the Sons &c.*; hence &c., 321.

804. *Esaias crieth*. Literally, *Actively does so*; whereas &c., *Records on this subject*; hence &c., 322,1.

805. *The remnant of them shall be saved*. Literally, *Saved to the fullest extent*; whereas &c., *Saved to the extent to which the Context has reference*; hence &c., 322,1.

Saved. From what? From Eternal Punishment say some. And why? What is there to warrant such a conclusion? 1st, The Sense invariably attached to this word in Scripture, does not force us thereto.

2nd. The argument relates to those who shall be, *In this world*,

806

28. Because terminating and abridging speech,

I will only add the Lord shall effect upon the earth,

29. even as Esaias hath announced, except the
 807
 Jehovah Sabaoth left behind to us seed, as Sodom

 probably we were become, and as Gomorrah prob-
 ably we were like.

30. And why, we will state, because Gentiles that
 sought not after justification *i e acceptance of God in*

called, *The children of God*; see the preceding part of this Chapter. Verses 25, 26 & 27 are only introduced to prove to the Jews, by quotations from their own Scriptures, that it was expressly stated in them, that God intended to admit the Gentiles, *In this world*, to partake of his favor, and to acknowledge them, as well as the Jews, to be his children. If this is the object of the introduction of these quotations, I cannot see how they strengthen the Apostle's argument, if the salvation here spoken of, is Eternal Salvation, as, in that case, the Sense then is, *However numerous the Jews may be, the remainder of them alone shall be eternally saved*. This undoubtedly might be the case, and yet the Gentiles might never be acknowledged by God, in this world, as his children.

Lastly. What is the conclusion that the Apostle himself draws, and which of the Senses attached to the word *Salvation*, does that conclusion support. He states that in order to curtail his argument, he shall only add, *That it is the Lord's intention to bring about upon the earth* (observe, *In this world*, it is not, *In heaven*) what Esaias hath announced, viz, that the Jews, *In this world*, became almost as *Sodom and Gomorrah*, and then in the 30th verse he states, Why; namely, *Because the Gentiles who sought not justification, i e admission to God's favor in this world, nevertheless were admitted to it, and the Jews which sought a law for obtaining justification, were rejected*, not eternally, but from being, *in this world*, his chosen people. See Luke xix. 9.

806. *For terminating speech*. The Literal Sense of this would be equivalent to, *For terminating arguments*; The Sense intended to be conveyed is, *For terminating this Argument*; hence &c., 321.

807. *God of Sabaoth*. Literally, *Had actively effected what is stated*; whereas &c. *Passive*, *Had accepted justification of a remnant*; hence &c., 322, 1.

this world, obtained justification *i e acceptance*. Even justification *i e acceptance* that is *obtained by them in this world* on account of faith.

31. And Israel seeking after a law for justification *i e for obtaining acceptance in this world*, unto a law ⁸⁰⁹ *i e unto such a rule*, they attained not, ^{497,5}

32. wherefore, because *they sought acceptance* not on account of faith, but as *acceptance obtained* on account of works, they stumbled *through unbelief* at the stone of the stumbling ^{497,2} *foretold*.

33. As it has been written. ^{497,3} Behold I lay in Sion a stone of stumbling and rock of offence, but every one that believeth on it shall not be ashamed,

808. *Even justification*. The expression of the *Major Stop* here, shews that the Sentence has reference to the clause of the Sentence, *Sought not after justification*, as well as to that which immediately precedes the *Stop*, and is introduced in order to preclude it being understood, that the Gentiles, in no way, sought for justification; we should have thus expressed the passage, *The Gentiles sought not after the justification here referred to, nevertheless they obtained it*. See *justification* verse 28.

809. I would here just point out a difference in the expressions of the 30th and 31st verses, that I do not think has been remarked. In the 30th verse it is said, *The Gentiles did not seek after justification, nevertheless they obtained it*. In verse 31 it says, *That the Jews sought after a law of justification, nevertheless they did not*. What, not, they did not obtain justification, but it is, *nevertheless a law by which to obtain justification, they came not*; hence it follows, That it is not here stated, that the Jews did not obtain justification, since all that is stated is, they did not find a law by which to obtain justification.

CHAPTER X.

1. brethren, the indeed desire of the my heart, and the prayer, *by me* to the God, for them, *is for their* deliverance ⁸¹⁰ *from alienation in this world to God.*

2. For I bear witness to them, that they have zeal ⁸¹¹ concerning God, but not after knowledge.

3. For being ignorant ⁸¹² of the justification *ie ground*

810. *Deliverance or Salvation.* If it is remembered that in verses 10 & 11 of this Chapter we are informed, that a mere *confession with the mouth of the Lord Jesus*, which I suppose means, a confession of our belief in him, is all that is required in order to obtain for us the Salvation here referred to; few can I think be of opinion, that it is Eternal Salvation that is here spoken of. Besides this, the context does not lead us to suppose, that the reference is to Eternal Salvation, inasmuch as it is no where stated, that the Jews, as a body, were in a state debarring them from obtaining that blessing. And lastly, the language of the Sentence appears to me to forbid our supposing the reference to be to Eternal Salvation; since it could hardly be supposed that any one, much less an Apostle of Christ, could have any other desire than that of Salvation, for any body of his fellow creatures. To use therefore the strong language expressed in this verse, it is not only unnecessary, but appears to me not to be suitable to the occasion. Not any of these objections exist, if we understand the salvation here referred to, to be deliverance from alienation to God in this world, indeed, in relation to this, the strong language of the Apostle is necessary.

811. *They have zeal concerning God.* The Literal Sense of this would be, *That the zeal they had was acceptable to God*; hence the *Disarrangement*, the Sense being as I conceive what is expressed in the Paraphrase. See Rule 321.

812. *The justification of the God.* Had the *Arrangement* been *Regular*, the Sense conveyed would have had reference to the intrinsic righteousness of God; as, *The love of God*, and, *The glory of God*, is God's love, and God's glory; whereas &c., *The ground of justification or acceptance provided and approved of by God*, which is here denominated, *God's justification*; hence &c., 321 and Note 814.

of acceptance of the God i e provided by God, and
⁸¹³.....
 desiring the private i e the doctrine of each man's

 obtaining this blessing for himself to have established,
⁸¹⁴.....
 they were not arranged under the justification of the

 God.

4. *I say ignorant.* For a termination of law of

813. *And desiring the private.* The Sense precludes our supposing that the words, *The private*, hold their case in agreement with the word, *Justification*, that precedes them; consequently, the Conjunction does not couple them together, and consequently, this Sentence is an *Irregular Sentence*, the occasion of which I conceive to be as follows. Had the *Arrangement* been *Regular*, it would have implied, *An express desire of the thing stated*; whereas I consider the fact to be, *That the desire was to establish a particular description of justification, viz. justification under the Mosaic Law*, which in effect being what the Apostle here terms, a Private or Personal justification; he here states the effect, instead of the particular that produces the effect; hence &c., 321. The word *Private*, standing as it here does in opposition to God's justification which is provided without limitation for all, is used I conceive to express a *Private*, *Particular*, or *Separate* justification, that is, each person separately obtaining justification for himself.

814. *They were not arranged under &c.* According to Donnegan the Verb rendered, *To arrange under*, or, *Reduce to Subjection*, appears to me to imply *Compulsion to that end*, or at least, *A placing in position by some other party*; whereas I conceive the Sense here intended to be conveyed is, *That by these opinions, they excluded themselves from being of the party specified*; the Sense not being the Literal Sense, is I conceive the cause of the *Disarrangement* of the Verb. As the Sense of this passage cannot be understood, *They were not arranged under the intrinsic righteousness of the God*, the words, *The righteousness or justification of the God*, are, *Regularly Arranged*, since the only Sense that they can afford in this connexion is, *The state which by God is regarded the state of justification*; but this is not the case, when the like Sense is required at the commencement of the verse, since, in that connexion, was the *Arrangement Regular*, it would be doubtful, whether the Sense intended to be conveyed had reference to God's intrinsic righteousness, or to that expressed in Paraphrase.

every kind Christ ⁸¹⁵ is with respect to obtaining justification *i e* acceptance of God in this world to every one that believeth.

5. *I say of law.* For Moses ⁸¹⁶ describeth the justification that is of *i e* the acceptance obtained through law to be such, that a man ⁸¹⁷ that has done its requirements for the attainment of that end, he shall exist in that state only by continuing to observe it.

6. But to every one that believeth ⁸¹⁸ the justification by faith *i e* the acceptance in this world on account of faith thus speaketh. Thou should not have said *i e* determined in thy heart, who shall ascend into the heaven to which we refer, this virtually exists Christ to have brought down *i e* displaced, since he claims to be judge of all men,

815. *Christ is.* Had the Sense here been, *That Christ was absolutely what is here stated*, this *Form of Government* would not have been used; the Sense intended is I conceive to be understood, as restricted in the Paraphrase. See Rule 322.

816. *For Moses describeth.* Literally, *Personally states*; whereas &c., *He is commanded to state*; hence &c., 322,1.

817. *A man that has done its requirements &c.* Had the *Arrangement* been *Regular*, it would have implied, *That some particular observance of the law entitled a man for ever to justification*, such being the Literal Sense; whereas &c. exactly the opposite; viz., *That a Jew is only justified, as long as he observes all the requirements of the law*; hence &c., 321.

818. *Justification by faith.* Literally, *The justification obtained by belief of specific matters*; whereas, &c. has relation to, *Effects resulting from such belief*; hence &c., 321.

7. or who shall descend into the bottomless pit,
 this *virtually* exists Christ, from ⁵⁰¹ *the* dead *i e* from
those who have died, to have transported *since he*
claims all power over the dead,

8. but what does it say, nigh thee *i e* it is easy,
^{322,2} the thing uttered is in thy mouth, and in thy heart,
^{322,2}
 this the thing uttered concerning the faith *i e* ac-

ceptance in this world on account of faith which we

 preach is,

.....⁸¹⁹
 9. for if thou shouldst have confessed the thing
 uttered, with thy mouth, that a Lord Jesus *is*, and
 shouldst have believed with thy heart, that the God
⁸²⁰ raised up him, ⁵⁰¹ from *the* dead, ^{.....805.....} thou shalt be saved

from condemnation as an alien to God.

10. *I say if so confessed and believed*. For it *i e*
⁸²¹
the fact referred to is believed with *the* heart, for

obtaining justification i e acceptance of God in this
⁸²¹
world. And it *i e* *the fact referred to* is confessed

819. This verse will be found difficult to explanation, by those who consider the Apostle is here treating of *Final justification*.

820. *The God raised up him*. Literally, *Personally did what is stated*; whereas &c. Passive, *Caused him to be raised*; hence &c., 321.

821. *It is believed with the heart, &c*. The Literal Sense requires, that the object of this verse should be directed to prove, what is stated in the preceding verse, *Thou shalt be saved*; whereas

with *the* mouth, for *obtaining* deliverance from alien-
⁸¹⁰.....
 ation to God in this world.

11. And the scripture saith, every one that believes on him shall not be ashamed.

12. *Observe every one.* For difference concerning being a Jew of *any kind* and likewise concerning being a Gentile of *any kind* exists not. For the he *i e the Being that is* Lord of all, being rich unto all *whether Jews or Gentiles* that call upon him *proves it to be independent of any such distinctions.*

13. *I say all.* For every one, whomsoever should have called upon the name of Jehovah, shall be saved ⁸⁰⁵
from condemnation as an alien to God.

14. But how should they *i e persons* have called on a *Being*, on whom they believed not. And how should they have believed *the existence of a Being*, of whom they heard not *i e they never heard.* And how should they have heard, without *the thing heard* being made publicly known *i e being proclaimed.*

15. And how should they have *any thing that is*

&c. designed to explain, why, *Confession with the mouth, and belief with the heart*, is necessary to effect that end; hence &c., 321. The Article is omitted before the words *Mouth* and *Heart*, to shew that they are not used in a *Literal Sense*, as the *Sense* intended to be conveyed is, *An open confession—A sincere belief.* See Rule 343.

made publicly known, if they should not have been sent *any thing*. *I say* ^{497,2} *sent*. According as it has been written, how beautiful the feet of them that preach a glad tiding of good things *are*,

16. *I say good things*, notwithstanding not all to ⁸²² *whom these good things came* obeyed the gospel. ⁸²³ For Esaias saith, O Lord, who believed our report,

17. so then the faith ⁸²⁴ *accepted by God for justification* cometh ⁸²⁴ through hearing. And the hearing ⁸²⁵ *referred to* cometh by means of that which has been ⁸²⁶ spoken by Christ,

18. nevertheless *in saying through hearing* I say not, they heard not *that obeyed not, it is written*

822. *Not all to whom these good things came, obeyed &c.* Literally, *All who preached*; whereas &c., *All who heard*; hence &c., 322,1.

823. *Esaias saith.* Literally, *The exact words recorded*; whereas &c., *Words to that effect*; hence &c., 322,1.

824. *The faith through hearing—The hearing by means &c.* Had the Government here been *Regular*, it would have implied, *That the effect specified, was so produced in all cases*, such being the Literal Sense; whereas &c. only, *That it was so produced in the case here specified*; hence the *Peculiar Government*. See Rule 322.

825. *That which has been spoken by God.* Had the Article here been expressed, it would have implied, *That a reference was had to some particular word*, that is, command, that God had given relation to the matter; whereas &c., *That unless God was pleased to reveal his gracious intention towards man, there would be nothing for man to hear in this matter*, consequently, the hearing here referred to, comes by means of what God is pleased to reveal; hence the omission of the Article.

826. *Nevertheless.* The Stop that precedes this, is a Minor Stop,

verily unto all the earth, their sound ⁴⁹⁸ *i e the sound of*
the glad tidings went, and unto the ends of the
 world, their words, ⁸²⁶

19. indeed I say not, ⁸²⁷ Israel knew not, *for* first
⁸²⁸ Moses saith, I will provoke to jealousy you, on ac-
 count of *that which is* not a nation, on account of a
 foolish nation, I will anger you.

20. And ⁸²⁹ Esaias is very bold and saith, I was found
 by them that seek me not, conspicuous I was made
 to them that ask not after me. ⁸³⁰

21. And *in relation* to the Israel *to which we refer*,
 he saith, ⁴⁹⁸ I stretched forth all the day my hands, to a
 people disobeying and gainsaying.

CHAPTER XI.

1. Nevertheless I say. The God did not cast

to shew that what succeeds it, is not a general assertion, but is
 strictly confined to what precedes. In like manner ver. 19.

827. *Israel knew not.* Literally, *Had no knowledge*; whereas
 &c., *Perceived not the real intent*; hence &c., 322,1.

828. *First Moses saith.* Literally, *Originated the saying*;
 whereas &c., *God proclaimed by Moses*; hence &c., 322,1.

829. *Esaias is very bold and saith.* Literally, *He evinced great*
courage; whereas &c., *God made an unmistakeable declaration by*
him; hence &c., 322,1.

830. *That seek me not—That ask not after me.* Had the
Arrangement been *Regular*, the Sense conveyed would have been,
That the persons that found God, that is, were accepted of him, were
persons that did not in any way seek or ask after him, such being
 the Literal Sense; whereas &c., *That the Jews who knew and*

away his people. It may not have been *i e it cannot be that I should say so*. For even I ^{322,2} am of Israel, of ⁸³² the seed of Abraham, of ⁸³² the tribe of Benjamin,

2. the God did not cast away his people, whom he appointed beforehand *to be called his people*, verily ye have not perceived in Elias's case, ^{832,1} what the Scripture says *there*, how he maketh intercession to the God, against the Israel *to which we refer*,

3. O Lord, they killed thy prophets, they digged down thine altars, and I alone ³³³ in the *acknowledgement of thee* was left, and they seek my life *on account thereof*,

4. but what saith ⁴⁹⁶ the Divine answer to him, I reserved to myself ³³³ a people seven thousand men, all of whom bowed not a knee to the Baal.

acknowledged God, did not as a nation seek or ask after Him; hence &c., 321.

832. *The seed—The tribe.* The Apostle was not of the entire seed of Abraham, or of the entire tribe of Benjamin, but was of an individual that formed a part of each of them; hence the Article is omitted in each case.

832,1. *What the Scripture says.* Literally, *Actively proclaims*; whereas &c. Passive, *What is recorded in it*: hence &c., 321.

833. *They killed thy Prophets, and digged down thine altars.* Had the Arrangement here been *Regular*, it would have implied, *That all God's prophets were killed, and his altars destroyed, by the Jews*; whereas &c., *That some of his Prophets and Altars had been so treated by them*; hence &c., 321.

834. *And I alone was left.* Literally, *A forsaking of him in person*; whereas &c., *A forsaking of acceptance of that which he proclaimed*; hence &c., 321.

5. And thus *by the reservation of God* also in the now time, a remnant of *Israel*, according to election by grace, has existence.

6. And if it is by grace *that God selected this remnant to be a part of his people*, it is not then on account of works *that he did it*,^{497,5} otherwise the grace referred to not then ^{322,2} grace is. And if it is by works, *that man secures it*, not then grace it is that does it,

7. Therefore *the thing which Israel covets* ⁸³⁵ *viz. to be God's chosen people*, this it obtained not. But the election it obtained. And the ⁸³⁷ rest were hardened ^{497,2} *as to their loss of being, and as to the elections becoming, the chosen people of God.*

8. *I say hardened.* According as indeed it has been written, the God ⁴⁹⁶ gave to them *on these points* a spirit of slumber, he gave to them *no other instruction than the natural use of their eyes* in respect ³⁸¹ of that they might not see *that as a nation they were* ^{322,1} *rejected from being God's chosen people, and the*

835. *Israel Covets.* Literally, *Sincerely coveted*; whereas &c., *Professed to covet*; hence &c., 321.

837. *The rest were blinded.* Literally, *Actively prevented from seeing*; whereas &c. *Passive, They did not perceive their loss*; hence &c., 322,1.

natural use of their ears ³⁸¹ in respect of that they might
 not hear *the decree of their rejection*, until the this
 very day,

9. even ⁸³⁹ David saith, be made, their table *i e the*
blessings bestowed on them, into a snare, and into a
 trap, and into a stumbling block, and into a recom-
 pence unto them,

10. be darkened, their eyes *that reject God's in-*
structions, ³⁸¹ in respect of that they might not see *that*
as a nation they are rejected, and bow down their ⁸⁴⁰
 back always *while they continue to do so, with the*
burden of thy chastisements.

11. But I do not say, they stumbled, in order
 that they should have perished *as to being God's*
people. It may not have been, but I say that through
⁸⁴¹ their fall, the deliverance *from alienation to God was*

839. *David saith*. Literally, *David commanded*; whereas &c.,
David was appointed to proclaim; hence &c., 322,1.

840. *Bow down &c*. In the two preceding Paragraphs, the Verb
 does not govern the words succeeding it, which shews that the
 Literal Sense is not intended to be conveyed. See Rule 322; this
 the Sense fully justifies, since it is not the actual *Table* or *Eyes* that
 are in either of the cases referred to, and here, for a like reason, the
 same *Form of Government* would, I conceive have been used, but for
 the word *Always*, which is intended to be understood in a Restricted
 Sense, and not in a Literal Sense; hence the *Irregular Arrange-*
ment is here employed, instead of an *Irregular Government*, as by
 that means, not only the expression, *Their back*, may be understood

opened to the Gentiles, to the end that they the Jews
 should have inspired emulation.

12. *I say the Jews.* For if their fall riches of the
 world produced in relation to the increase of God's
 chosen people, and their diminishing riches of the
 Gentiles in relation to the same, more by how much
 reason is there to expect, their fulness i e their
 restoration to God's favor in this world shall increase
 the number of God's chosen people.

13. Yea I say riches to you the Gentiles. For

in a Metaphorical Sense, but the word, *Always*, likewise in a Restricted Sense. See Rule 321.

841. *Their fall.* Literally, *An absolute completed act*; whereas &c., *An act tending to an end but not completed, and so it may be one day reversed*; hence &c., 321.

842. *To the end that they should have inspired &c.* The Sense here is not, *That through the fall of the Jews, deliverance was opened to the Gentiles, only, to inspire the Jews with emulation*; which is the Literal Sense of this passage, this being only one of God's gracious promises in it; hence the occasion of the *Irregular Government* used. See Rule 380.

843. *The riches of the world.* The Literal Sense of, *The riches of the world*, is, *Money and other like treasures*; the Sense intended to be conveyed is, *That which is the riches of the world in relation to the subject treated of*; hence the omission of the Article before *Riches* and *World*. In like manner, *The riches of the Gentiles*.

844. *The riches &c.* Had the *Government* here been *Regular*, it would have implied, *That what precedes these words, was the actual cause of what is expressed by these words*, such being the Literal Sense of the passage; whereas *God was the actual cause, who was pleased to effect his gracious purpose, by means of what is here stated*; hence the occasion of the *Peculiar Government* used. See Rule 322.

845. *Indeed I say.* The Literal Sense would imply, *That what*

indeed inasmuch as, I ^{322,2} an ⁸⁴⁶ Apostle of Gentiles am, I ⁸⁴⁷ magnify my office,

14. if by any means I shall inspire to emulation ⁸⁴⁹ my flesh, and shall save ⁸⁵⁰ from alienation to God some,
 out of them *who are in that state.*

15. *I say out of them.* For if their loss of being ⁸⁵¹ God's people a reconciliation of the world exists i.e. was a means for the admission of every man in this world to be of God's chosen people, what is a taking for God's people besides the mode which reconciles the whole world, but a taking ⁵⁰¹ life, from the dead.

16. *I say what.* For if the first fruit holy ⁸⁵² is, so

is here stated, was addressed only to the Gentiles; whereas &c. I conceive, As in the Paraphrase; hence &c., 321.

846. *I an Apostle of Gentiles.* The Literal Sense would imply, *That he was exclusively what is stated; whereas &c., That he was principally such; hence &c., 321.*

847. *I magnify my office.* Literally, *I increase its dignity; whereas &c., I remind you of its dignity; hence &c., 321.*

849. *My flesh.* The Literal Sense of this would imply, *That the Apostle had reference exclusively to his own relations; whereas his reference is, To the entire Jewish nation; hence &c., 321.*

850. A Stop should precede the Preposition rendered, *out of*, otherwise the Literal Sense afforded would imply, *That the application was confined to the race of Jews then living; hence my Paraphrase. See Rule 322.*

851. *A reconciliation of the world.* The Article is omitted before, *reconciliation* and *world*, and the *Government* is *Peculiar*, because the effect stated was not actually produced, the whole world were not reconciled; The Sense intended to be conveyed is, *The fall of the Jews led to a means for the reconciliation of the whole world; hence &c., 322 & 343.*

852. The Sense conveyed by this verse is not to be understood

also the lump *i e* *For if the commencement of a system has God's sanction, so also has the entire system, and if the root* ⁸⁵² *holy is, so also the branches i e and if a system has God's sanction, so also have all those that conform to it.*

17. And if some of the branches ^{852,1} *of an olive tree* were broken off. And thou [a wild olive tree existing] was grafted in amongst them *the branches of the olive tree*, and a partaker by the root of the fatness of the olive tree thou thyself became.

18. Treat not arrogantly the branches *that are broken off from it*. Verily if thou dost treat arrogantly *those branches*, thou ⁸⁵³ *sustainest not the root i e thou dost not support the system by so doing, though the root* sustainest thee *i e the system supports thee.*

19. But thou wilt say, the branches were broken ^{853,1} off, in order that I should be grafted in.

without limitation, hence the occasion of the *Peculiar Government*. See Rule 322.

852,1. *And if some of the branches were broken off.* Literally, *Some of the holy branches referred to in verse 16; whereas &c., Has no such relation, but is the commencement of a separate Allegory; hence &c., 321.*

853. *Thou sustainest not.* Literally, *Thou in no way doest it; whereas &c., Thou dost not it in so doing; hence &c., 321.*

853,1. *Stop.* The Sense here is not, *That what is stated was*

854

20. Well, they were broken off through the un-
 belief of *what they heard from God* c. x. v. 17. And
 thou hast stood ⁸⁵⁴ *in their place* through the belief of
what they disbelieve. ^{854,1} Think not high things on
 account of thy exaltation, but be intimidated.

21. *I say be intimidated.* For if the God of the
 branches that are according to nature spared not
 himself because of *their unbelief.* Then he should
 not have spared himself concerning thee ^{855,1} *shouldst thou*
not believe.

without restriction desirable, which is the Literal Sense; but, *That it is so to the extent to which the context has reference*; hence the *Major Stop*. See Rule 184.

854. *The unbelief—the belief.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, such being the Literal Sense,—*They were broken off by God in the unbelief, and thou hast stood in their place by God's appointment in the belief*; whereas &c., *That unbelief and belief was the Cause of the effect stated*, and is not intended as descriptive of the state of the parties; hence the Sentence fully expressed would be, *They were broken off by God on account of their unbelief, and thou hast stood in their place by God's appointment on account of thy belief*; hence &c., 321. The Article is expressed before each of the words, in order to restrict the Sense to a particular fact. See Rule 341.

854,1. *Think not high things.* Literally, *Things that are excellent*; whereas &c., *Things that are presumptuous*; hence &c., 321.

855. *The branches that are according to nature.* Literally, *This is descriptive of a particular God*; whereas &c., *That he that is God of all, is God even of those branches that are according to nature*; hence the *Disarrangement* of the words *According to nature*. See Rule 321.

855,1. *Then he should not have spared himself concerning thee.* Literally, *Thee in particular*; whereas &c., *Such as thee*; hence &c., 321.

22. Therefore behold ⁸⁵⁶ *the* goodness and severity of the God, towards indeed them that fell, severity *it is*. But towards thee, goodness from God *it is*, if thou shouldst have persevered in *deserving* the goodness ^{497,5} *referred to*, otherwise also thou shall be cut off *from being his people*.

23. And also those, unless they should have persevered in the unbelief *referred to*, shall be grafted in. For able *in relation to the perfection of his* ^{322,2} *Attributes* the God exists *i e ever has been anew to* have grafted in them.

24. *I say able*. For if thou, concerning that that is according to nature, wert cut off a wild olive tree, and contrary to nature, thou wert grafted into a good olive tree, ⁶⁴¹ *more by how much reason is there to expect, that* these that are according to nature shall be grafted into the its own olive tree.

25. For I would not ye not to know brethren this mystery *viz. I am about to relate*, in order that wise

856. *Goodness of God*. Had the Article been expressed, it would have implied, *That what had been stated, proved to us the entire Goodness of God's Character*; whereas &c., *That we are required to contemplate the favor God has shewn to us in this particular*; hence the Omission of the Article. See Rule 341.

ye exist not against yourselves, that hardness as to
⁸⁵⁸
being rejected by God from being his people, of a part,
⁸⁵⁹
 has come to the Israel, until when, the fulness *i e the*
⁸⁶¹
complete admission to be God's people of the Gentiles

 should have come in,
⁸⁶²..

26. and thus all Israel shall be saved *from aliena-*
^{497,2}
tion to God in this world. As it has been written,
^{862,1}
 the deliverer shall come out of Sion, he shall turn

 away ungodliness *i e rejection by God as his people*,
⁸⁶³
 from Jacob,

27. and this shall be to them, the covenant with me
⁸⁶⁴

858. *Wise ye exist not against yourselves*. This is spoken *Ironically*, the reference being not to *True wisdom*, but, *To a pretence of it*; hence &c., 321.

859. *Had come to the Israel*. Literally, *To the whole of the body*; whereas &c., *To the body as a whole*; hence &c., 321.

861. *The fulness of the Gentiles*. Literally the Sense has reference, *To the great acceptance of the Individuals composing the Gentile nations, of what God proposed to them*; whereas &c. has reference, *To the great acceptance of these nations by God*; hence &c., 321.

862. *And thus all Israel shall be saved &c*. Literally, *Eternally*; whereas &c., *Saved to the extent to which the Context has reference*; hence &c., 322,1.

All Israel. Literally, *Every individual of it*; whereas &c., *Every nation or class of which it is composed*; hence &c., 321.

862,1. *The deliverer shall come out of Sion*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *The deliverer of Sion shall come*; hence &c., 321.

863. *From Jacob*. See Rule 322. Had no Stop preceded these words, the Sense conveyed would have been to this effect, *He shall prevent Jacob from practising ungodliness*, such being the *Literal Sense*; whereas &c. to this effect, *And he shall turn away from Jacob ungodliness i e their rejection by God as his people*; hence the introduction of the Stop here.

^{864,1}
which I promised. When I should have taken away
the state in which they are on account of their sins.

28. *I say when I should do it*, with respect indeed
⁸⁶⁵
 to the Gospel, enemies they are on account of you.
⁸⁶⁵
 But with respect to the election, beloved they are on
 account of the fathers.

29. *I say beloved.* For not regretted by ⁸⁶⁶God the
 gifts and the calling of the God are as opposed to
*any of His designs, hence the deliverance by the Gos-
 pel, and his election of the Jews to be his people, are
 not incompatible.*

30. *I say not regretted as opposed to His designs.*

864. *The Covenant with me.* Literally, *What is stated*; whereas
 &c., *Equivalent to a covenant*; hence &c., 321.

864,1. *Stop.* The Sense here is not, *When I should effect what
 is stated*, which is the Literal Sense; but, *When I should enable
 what is stated to be effected*; hence the *Major Stop*. See Rule 184.

865. *Enemies—Beloved.* See Rule 322. Had the Sense here
 been, *That the Jews were Enemies*, or *were Beloved by God*, that is,
that he regarded them without restriction as such, the Government
 employed would not have been used. But the Sense intended to be
 conveyed is, *That as respects the Gospel Dispensation, God treated
 the Jews, to a certain extent, as he would treat enemies*, in con-
 sequence of their rejection of it; but as respects the election, *He
 treated them, to a certain extent, as he would treat those that are
 beloved*, he did not destroy them as a nation, or deprive them of the
 opportunity of returning to his favor, whenever they chose to do so;
 hence the Government here used.

866. *Not regretted &c.* Had this Sentence been fully expressed,
 the Sense conveyed, in connection with the Context, would have been,
*That God never changed with reference to the bestowing of His gifts
 and blessings, whom he once blessed, he ever continued to bless*;

For as ye once believed not in the God *and so were excluded from being of his chosen people in this world.* And now ye in *partaking of the blessing* were pitied *by God* through ⁸⁶⁷the unbelief of these *the* ^{497,1}*Jews.*

31. So also these now *that are rejected* believed not in the your pity *i e in the pity extended to you,* in order that *being on that account rejected* also they now should have been pitied *in order to be delivered from alienation to God in this world.*

32. *I say in order.* For the God shut up as ⁸⁶⁸regards being his chosen people the whole of the

whereas &c., *That God had not shewed any favor, or promised any blessings, that he afterwards regretted or repented having made or done; His mind undergoes no change;* hence the Government employed.

867. *Through the unbelief of these.* See Rule 321. Had the Arrangement here been *Regular*, it would have implied, *That the entire cause of the Gentiles being pitied, was the unbelief of the Jews, God's love and compassion having nothing to do with it;* hence the Disarrangement. The pity here referred to, does not I conceive relate to the forgiveness of sin, but to having, in this world, a correct knowledge and understanding of God; in fact, to be, in this world, *His Church and People.* I conceive the Pronoun, *These*, is used instead of the more common one, *Them*, because the latter would imply the entire body; whereas, *These*, should be understood, *Through the unbelief of these of the election v 28 that do not believe.*

868. *The whole.* The word translated, *The whole or every*, cannot refer to man individually, inasmuch as what is treated of in the preceding verses, is not man individually, but Nations, Bodies, or Dispensations under which men are arrayed.

nations that exist, on account of unbelief, in order
 that he should have pitied ⁸⁶⁹ *in admission to the blessing*
⁸⁶⁸ ^{497,5}
 the whole *of them*,

33. O depth of riches, and of wisdom, and of
 knowledge of God ⁸⁷⁰ *displayed in this arrangement*, how
 undiscoverable by investigation his ⁸⁷¹ judgments, and
 not to be traced out of his ways. ⁸⁷¹

34. For who knew ⁸⁷² *the mind* of Jehovah ⁴⁹⁰ *in this*
affair, and who a councillor of him made himself
in it,

35. or who gave first to him *in it*, and it shall be
 given back to him,

36. that of him, and by means of him, and to him,

869. *In order that &c.* Had this been *Regularly Arranged*, the Sense conveyed would have implied, *That all nations were partakers of God's pity*; whereas &c., *That all nations were able to partake of it*; hence &c., 321.

870. *Displayed by God.* Had this Sentence been an expression of admiration of the entire Bounty, Wisdom, and Knowledge of God, the Article must have been expressed before each of the words; the omission of it shews that it is to be confined to what has been treated of in the preceding verses, viz. the Bounty, Wisdom, and Knowledge displayed in the means God has devised for the admission of all men into the enjoyment of God's favor in this world. See Rule 343.

871. *His judgments &c.—His ways &c.* Observe the Article is here expressed, and the Limitation specified in the last Note is not required.

872. *Who knew the mind of God.* Had it been intended for this to be understood without Restriction, the passage I conceive would have been expressed, *For who hath known the mind of God*; hence the Restriction specified in the Paraphrase.

the all things ⁸⁷³ *exist* in it *the Gospel Dispensation*,
^{497,8} *even* the glory unto the evers. Amen.

CHAPTER XII.

1. Therefore I beseech you brethren *Christians*,
 on account of the mercies of the God *vouchsafed to*
you, to have offered your bodies, a living sacrifice,
 holy, acceptable to the God, your reasonable ser-
 vice,

2. and *in Christianity* be not conformed to this
 age, but be transformed *to it* in the renewing
 of the mind, to the end that ye may discover by ⁸⁷⁶
⁸⁷⁷
 examination, what the will of the God, the good, and

 acceptable, and perfect *will is in relation to the*
Christian Dispensation.

873. *In it, the glory &c.* According to the Rules, the words *In it*, are governed by the words that precede them, as the *Regular Arrangement* always supersedes the *Irregular*, the Sense admitting of it. See Rule 34. The Received Rendering, *To whom &c.*, cannot be admitted, the Relative is not expressed.

874. *To have offered.* The Literal Sense of, *I beseech you to offer*, implies, that previous to the address they had not offered; whereas, *To have offered*, does not imply anything respecting the previous conduct; hence the Present Tense is not used, and hence the Paraphrase.

876. *To the end that.* See Rule 380. Had this been the only reason for their doing what is here recommended, this *Form of Government* would not have been used; hence the *Peculiar Government* here.

877. *What the will &c. is.* See Rule 322. Had what was here referred to, *Been the entire will of God*, the present *Form of Ex-*

3. *I say that ye may discover.* For I say, by means of the grace that has been given to me, to every man that exists among you not to think more highly of himself, than what, it is fit for him to think, but to think, ⁸⁷⁶ [in order that he should have a sound ⁸⁷⁸ mind to every man ⁸⁷⁹ i e in order that his opinion should ⁸⁸⁰ be by others judged right,] that the God divided the measure of faith among many.

4. [*I say among many.* For according as in one ³³³ body, many members we have. And all members ⁸⁸¹ have not the same office. ^{497,1}]

5. So the many, as a body, we exist in Christ i e in Christianity. Even a body that is as to one of another, members we should feel ourselves to be.]

pression would not have been used, which marks a limitation ; hence the Paraphrase.

878. *To every man.* According to my Rules it is clear, that these words must belong to this Sentence, and cannot belong to the Sentence in which they are placed in the Received Text.

879. *The God divided.* Literally, *Actually did what is stated ;* whereas &c., *Did not appoint to each individual the entire possession of faith ;* hence &c., 322,1.

880. *The measure of faith.* Literally, *A specific quantity to be divided ;* whereas &c., *That God appointed to every man the amount of faith he exercised ;* hence the Omission of the Article.

881. *Have not the same office.* Had the *Arrangement* been *Regular*, the Sense conveyed would not have been true, *As the office of all the members is the same, it being to minister to the Body ;* whereas &c. I conceive to be Restricted, *To man's not making use of the same member for effecting every object ;* hence &c., 321.

882

6. Even *to those of us* having free gifts, as to the grace that is given to us, diverse *even as respects the same gift*, whether prophecy, diverse as to the proportion of the faith ⁸⁸³ *required in delivering it*,

7. or a ministry, *diverse in the ministry i e in the thing ministered*, or he that teacheth, *diverse in the doctrine i e in what is taught*,

8. or he that exhorteth, *diverse in the subject of the exhortation*, he that imparts, *diverse in simplicity in doing it*, he that ruleth, *diverse in diligence in discharging his duty*, he that sheweth mercy, *diverse in cheerfulness in doing it*,

9. *diverse also as to the love void of hypocrisy that*

I would not here, or in other cases, be understood, when I state that Restriction is intended to be expressed, that what is stated, is not true in relation to any other circumstance or occasion &c.; such is not my meaning, but my meaning is this; That as far as the passage in which the Restriction is expressed instructs us, we have no command beyond the particular specified; the passage is intended to teach us, only, what, in one particular case is requisite, without reference of any kind to what is so in all similar cases. The writer admits he is aware of circumstances that preclude what he is commanding from being necessary, right, or true, as a General or Unlimited Injunction or Assertion, in relation to all cases.

882. *Even.* What follows is advanced by the Apostle to shew, *That we not only differ from each other in the offices we hold, but also as to the extent in which we discharge the duty of the same office.*

883. *The faith.* To express the Sense of the Received Text, the Article should not have been expressed; the use of it appears to me to restrict the faith referred to, to the object specified in the context, viz, *To prophesying*; hence the Paraphrase.

produces mercy, as to abhorring the evil that excludes mercy, as to being fastened together by the good that exists in the brotherly love for each other that shewing mercy enjoins,

10. *as to warmth in affection to the honor of others that it promotes, as to preparing the way for others to obtain mercy,*

11. *as to being not slothful in the eagerness to extend mercy, as to being zealous in the spirit i e in mental inclination to do so, as to being servants to the Lord in relation to it,*

884. I should very much like to see an explanation of the *Government* of the Greek in this verse, in accordance to the Received Translation of it.

885. *The honor.* If it was the admiration or love of honor, to which the Apostle here has reference, it does not require the expression of the Article, which being expressed, restricts therefore the Sense of the passage, *to honor of a particular description*, and this the Sense of the passage points out to be that expressed in the Paraphrase.

886. *In preparing the way.* The Literal Sense is Restricted, *To a diversity in the active steps taken to promote the end referred to?* whereas &c. has no reference, *To a difference in the course pursued, whether it be an Active or Passive, a Positive or Negative one, but relates to a difference in the zeal of execution;* hence &c., 321.

887. Had the *Arrangement* in the 11th 12th & 13th verses been *Regular*, it would have implied, *That what is contained in them, was a continuation of the subject treated of in the verses preceding, and consequently, that the Qualities specified were treated of without any limitation in respect of application*, such being the Literal Sense; whereas their application is to be limited to the particular specified in the last Clause of the 8th verse, viz. *The shewing of mercy;* hence &c., and the expression of the Article in each Clause before

12. *as to rejoicing*⁸⁸⁷ *in the hope of persons realizing it,*
*as to holding out under the anguish of their not doing*⁸⁸⁷
*so, as to persisting in the prayer for their success,*⁸⁸⁷

13. *as to participating in the privations of the*
*saints that do not realize it, as to pursuing the love*⁸⁸⁷
that produces mercy as extending to strangers,

14. *brethren* bless them that impel you, [bless and not curse *them*]

15. *that impel you* to rejoice with *those* rejoicing on account of mercy received or conferred, to weep with *those* weeping on account of mercy lost or withheld,

16. *the it i e the thing that God appoints in this*
matter, for each other, desiring. Not the high *i e the*⁸⁸⁹
rejoicing desiring for them when it is not vouchsafed to
them, but *desiring their*⁸⁹⁰ *being brought back i e made*
*humble*⁸⁸⁹ *by the low i e the weeping.* Be not, wise,

the Noun. See Rules 321 & 341. Except to effect this object, why is the *Arrangement Irregular*? And why is the Article expressed in these verses. See Note 926.

889. *The high—the low.* The Article is used to Restrict the Sense of these words to a particular description of *High* and *Low* things, which particular description, the Context appears to me to shew to be that expressed in the Paraphrase.

890. *Being brought back.* The Literal Sense of this would imply, *An exact retracing of a course of evil pursued*; whereas &c., *That humility may be obtained*; hence &c., 321.

against yourselves *i e* under the pretence of wisdom
take not that course in this matter that will subject
you to God's condemnation,

17. ⁸⁹¹thus recompensing to no man in this matter evil
for any evil he may have done you, attending ourselves
to good *i e* what is right in this matter, in the face of
^{498 333}all men *i e* though all men oppose your doing so,

18. if possible, the thing that exists by you *i e* the
⁸⁹²thing to be aimed at by you in this matter is, with all
³³³men, living in peace.
.....

19. Not ⁸⁹¹avenging yourselves in this matter, dearly
beloved, indeed give place to the wrath *your conduct*
may excite. For it has been written, vengeance ⁸⁹⁴is
⁸⁹³with me, I will remunerate, Jehovah saith,
.....

20. therefore if thy enemy ⁸⁹⁵in this matter hunger,
feed him, if he should thirst, give drink unto him.

891. *Recompensing &c.* Had the *Arrangement* been *Regular*,
the Sense conveyed would have been, *That we might not have been*
punished even for the correction of evil, such being the *Literal Sense* ;
whereas &c., *That we may not afflict any, solely, because they have*
afflicted us ; hence &c., 321.

893. *Vengeance with me.* Had the *Arrangement* been *Regular*,
it would have implied, *That God alone executed punishment or ven-*
geance ; whereas &c., *That God alone can appoint punishment* ;
hence &c., 321.

895. *In this matter.* This verse being a conclusion drawn from
what precedes it, cannot be understood in a more extended Sense,
than the premises from which it is drawn admits of ; hence the *Re-*
striction in the Paraphrase. See Note 926.

For this doing, thou shalt heap coals of fire, on his
 head *that may soften and purify his mind towards
 thee.*

21. Be not overcome by the evil *done to you in this
 matter*, but overcome by the good *you do the evil
 that is done to you*,

CHAPTER XIII.

1. all living, be subject to powers standing over
in this matter. For power does not exist, if not
 given by God. Even those that *now* exist, by God,
 having been decreed, they do exist,

2. therefore he that opposeth the power, he has

896. *Thou shalt heap.* The occasion of the *Disarrangement* is to shew, that the Literal Sense is not true; *It is not certain that such conduct will melt an enemy's heart*, which is the Literal Sense; *It is only most likely to do so*; hence &c., 321.

897. *The good—The evil.* The Article is here used to Restrict the *Good* and *Evil* referred to, to some particular description of *Good* and *Evil*, as had unlimited *Good* and *Evil* been referred to, it was unnecessary to have used the Article. Whatever description of *Good* and *Evil* is referred to in the Context, is the *Good* and *Evil* that is intended to be here defined, hence the Paraphrase.

898. *Be subject to powers &c.* I conceive the word *Power*, and not *Ruler* is used to shew, that the proper use, and not the abuse of the talent is referred to; that is to say, God's intention in instituting the office, and not the manner in which man administers it. This I think more clearly appears in the clause that follows, in which the Apostle assigns the reason, why we should so act, viz. *For power is not*, or as though he had said, *That cannot be called power which God does not give*, that is to say, sanction. I consider the cause of the *Disarrangement* is to shew, that the injunction to yield obedience, is not to be understood as unlimited, but thus, *Be subject to all powers rightly exercised in this matter*; hence &c., 321 & Note 926.

⁹⁰¹opposed *i e* ⁹⁰²*not yielded obedience to the ordinance of*
 the God. And those that have opposed shall receive
 in *i e* ⁹⁰⁴among themselves condemnation.
⁹⁰⁵

3. For the rulers *referred to i e the persons exer-*
^{322,2}cising *this power* a terror are not to the good work
⁹⁰⁷of *endurance of wrong*, but to the evil work of revenge.

Now thou dost wish not to be in fear of the power,
⁹⁰⁹do the good work ⁹⁰⁷of *endurance of wrong*, and thou
 shalt have praise, from it *i e* ⁹¹⁰from those exercising the
power rightly.

901. *He has opposed &c.* Had this been *Regularly Arranged*, the Sense conveyed would have been, *That man had done something that God had actually determined man should not do*; a thing impossible; hence &c., and the Paraphrase; and hence also, *And those also that have opposed themselves*, to shew that the Sense is not, *And those that have opposed the ordinance*, but, *Those that would if able oppose it.* See Rule 321.

902. *The ordinance &c.* Not an actual ordinance, but that which man should regard as an ordinance; hence &c., 321.

904. *Condemnation shall receive.* Literally, *Shall be eternally lost*; whereas &c., *Shall incur blame in the commission of the act*; hence &c., 322,1.

905. *The Rulers.* Why according to the Sense of the Received Text is the Article expressed? I conceive the Article is used to express limitation, viz. *The rulers referred to*, that is, *those exercising the power here referred to.* Had what is here referred to been Temporal Governors, the Article could not have been used, as the Sense without the Article would have referred to them. See Rule 341.

907. *The good—the evil.* The Article is here used to mark limitation, which I conceive the context points out to be as expressed in the Paraphrase. See Rule 341.

909. *Do the good works.* The Literal Sense of this if *Regularly Arranged* would imply, an *Active doing of something*; whereas the good referred to is *Passive endurance*; hence &c., 321.

910. *From it.* The Gender, as also the Sense, shews that the

4. *I say it.* For a minister of God it is to thee, with respect to good things. But if the evil prompted by revenge thou shouldst do, be afraid. For not in vain it beareth the sword that awards punishment. For a minister of God it is, a revenger it is with respect to wrath i e punishment to him that doeth the evil revenge prompts,

5. wherefore being as a minister of God a necessity there is to be subject to the power, not only on account of the wrath i e the punishment it can inflict, but also on account of the conscience teaching us that such is required by God.

Pronoun *It*, has reference here to the word *Power*. The Stop introduced before the words, *From it*, is to shew, that the Sense conveyed is not Literally true. See Rule 322. It is not the power from which persons performing the good works will receive praise, or from all who exercise it, but from those exercising the power rightly, hence as regards alone the power, they will receive praise; and hence the Stop.

911. *For a minister of God.* I conceive the power referred to, is a minister of God, by encouraging us to pursue a course of forbearance to our enemies, and by preventing their passing certain bounds in the injury they may do to us.

912. *It beareth the sword.* I conceive the Literal Sense of this would be confined to *Capital Punishment*; whereas &c. I conceive, *An infliction of Punishment of any kind*; hence &c., 321.

913. *That doeth the evil.* The Literal Sense would imply, *That in every case, revenge was subject to Punishment from the Ruler*; the Sense intended restricts it to such cases as those to which the context applies viz, *To the commission of such acts as would make man fear punishment from the Ruler*; hence, *such as the Ruler forbids to be done*; hence &c., 321.

6. For on account of this also *i e* for the same reason also, ⁹¹⁴ye are required to pay tribute for rulers. So ministers of God they exist, in this same thing, persisting in enforcing,

7. render to all the dues belonging to the office they hold, render to the *i e* him appointed to receive the tribute, the tribute he is appointed to receive, render to the *i e* him appointed to receive the custom, the custom he is appointed to receive, render to the *i e* him appointed to receive the fear of the power he exercises, the fear he is appointed to receive, render to the *i e* him appointed to receive the honor belonging to any office, the honor he is appointed to receive,

8. ⁹¹⁵owe no man any thing in such respects but the discharge of the duty one another to love. For he that loveth the other, ⁹¹⁷hath fulfilled the requirements of the law in relation to others.

914. *Ye pay.* The Literal Sense if *Regularly Arranged*, would be, *That the reason stated, was the reason why the parties addressed paid tribute*; whereas &c., *That the reason stated, is the reason why they are required to pay tribute*; hence &c., 321.

915. *Owe no man anything.* Had the *Arrangement* here been *Regular*, it would have made it sinful to have been in debt of any kind; but the *Irregular Arrangement*, See Rule 321, restricts the

9. For the *command*, thou shalt not commit an adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet, and if any other commandment ³³³
on this subject ⁹¹⁸ is in this record, it is summed up, thou shalt love thy neighbour, as thyself,

10. the *i e this* love worketh not to the neighbour ⁹¹⁹
 evil. Therefore a fulfilling of the requirements of the ⁹¹⁷
 law *on this subject* the love referred to may be regarded,

11. yet this *fulfilling of the law may not be reckoned to obtain justification*, knowing the time fixed, that time even now it is you, out of sleep *i e out of dependance on the fulfilment of the law for justification* to have been awakened. Because

application to what is referred to in the Context; and hence to what is contained in the Paraphrase; hence &c., 926.

917. *He hath fulfilled &c.* The *Regular Arrangement* would have implied, *That if at any time we loved our neighbour, we have fulfilled all that the law requires of us*, such being the Literal Sense; whereas &c., *That in loving our neighbour, we fulfil all that the law requires of us in relation to our neighbour*; hence &c., 321. The omission of the Article shews, that not the entire Law is referred to; hence I conceive the Sense conveyed to be restricted to what I have expressed in the Paraphrase, viz. *To fulfilling the requirements of the law that relate to our duty to our neighbour*. See Rule 343.

918. Had the Sense here intended to be conveyed been, *That the Apostle was uncertain whether there was any other command than those specified*, the *Elliptical Form* would not I conceive have been used. See Rule 322.

919. *Worketh not evil.* Literally, *In no respect it is so*; whereas &c., *It never intentionally does so*; hence &c., 321.

now *i e* in Christianity more easily obtained our
⁹²⁰ deliverance from alienation to God, than when we
 believed such fulfilment necessary to obtain it,

12. the night far spent *i e* the ignorance in this
⁹²¹ particular almost worn out. Even the day *i e* the
⁹²¹ knowledge of the truth has drawn near. Therefore
 as Christians we should ourselves have set aside in
 relation to our obtaining justification thereby the works
⁹²³ of the darkness referred to *i e* the works which of
 ignorance on this subject requires for the obtaining of
 justification. And we should have put on ourselves
 the armour of the light referred to *i e* the assurance
⁹²³ which the knowledge of truth obtains,

13. as is generally in relation to the day time. ⁹²⁴ ^{924,1}

920. *Our deliverance.* Literally, *From eternal punishment*; whereas &c., *From alienation to God in this world*; hence &c., 321.

921. *The night far spent, the day has drawn near.* The occasion of the *Disarrangement* here, is I conceive to shew, that the Literal Sense is not true. The Literal Sense appears to me to require, the general extinction among mankind of the error referred to, and the reception by them of the truth on that subject, neither of these were then accomplished, the seed only was sown, erroneous opinions were on the decline among *The chosen of God*, and the reception of the truth was commenced among them; hence &c., 321.

923. *The darkness—The light.* The Article in each case is used to Define, *The darkness* and *The light* referred to. Had the Sense intended to be conveyed been that expressed in the Received Translation, the Article would not have been expressed. See Rule 341.

924. *In day.* Had the Article here been expressed, it would have implied, *That the reference was the same as that which is referred to in the preceding verse*, such being the Literal Sense here;

i e follow the example of the Christ even Jesus, and
⁹²⁸
not make foreknowledge of the flesh i e the possession
in this life of knowledge of the truth, to fulfil
lusts.

CHAPTER XIV.

⁹²⁹
 1. Assuredly receive as a companion him that is
 weak in the faith *referred to*. Not unto discord of
 conversation,

2. who indeed believes so as to have eaten all
 things. Also him that is weak, he eateth herbs
⁹³¹
only,

3. him that eateth *all things*, despise not him that
⁹³²

himself, had not put on *The Lord Jesus*. He therefore changes the Tense in which he is addressing them to the Imperative, *But put on &c.*

928. *And make not &c.* If *Regularly Arranged*, the Literal Sense would be, *That we converted foreknowledge into that which is sinful*; whereas &c., *That we are not to pervert the blessing of foreknowledge, by urging it as a defence for doing what is sinful*. The word *Flesh* is *Disarranged*, because, *The flesh* has no foreknowledge neither have we who are *in the flesh*, that is, *in our natural state*, which would be the Literal Sense in this place; whereas &c., being, *The knowledge that God reveals to us in this life of what will hereafter happen*; hence &c., 321.

929. *Assuredly receive*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That weakness of faith was to be an unquestioned ground of every persons reception*; whereas &c., *That persons weak in the faith referred to, are as regards their weakness, to be received, that is in fact, their weakness is not to be regarded as a sufficient ground for their not being received*; hence &c., 321.

931. *Who eateth herbs*. If *Regularly Arranged*, the Sense conveyed would have been, *That the weak sometimes eat herbs, such*

eateth not *all things*. And him that eateth not *all*
⁹³²
things, judge not him that eateth *all things*. For the
⁹³³
 God received *into covenant* him,
^{322,2}

4. thou, who art thou that judgest another man's
⁹³⁴
 servant, *if obedient* he stands by the *i e him that is his*

 own master's *power to sustain him*, otherwise he falls.

 But he *that thou judgest* shall be holden up in *rela-*
tion to it. For the Lord is able to have holden up
 him,

being the Literal Sense ; whereas &c., *That the weak eat herbs alone* ; hence &c., 321.

932. *Despise not &c.* Had the *Arrangement* here been *Regular*, the Sense conveyed would have been, *That whatever a person did, provided he did not eat what is referred to, we were not to despise him*, such being the Literal Sense ; whereas &c., *That we are not to despise him on account of his not eating* ; hence &c., 321. In like manner the *Disarrangement* in the same verse, *Judge not him that eateth*.

933. *Received him.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That God received, that is, accepted us that eat all things*, such being the Literal Sense ; whereas &c., *That as regards their having eat all things, God, in relation to that accepts them in having so done* ; hence &c., 321.

934. *He stands.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *He stands by his own master's power making him stand, or making him fall* ; whereas &c., *The certainty of a servant's reward and punishment depends, altogether, on the power and pleasure of his Master to reward and punish* ; hence &c., 321. Hence the Apostle here teaches, *That no man should be condemned for what he sincerely believes*. Thus men are not to condemn each other, whether they do or do not observe days ; whether they do or do not eat meat ; and may it not be added, whether they are Unitarians or Trinitarians. As we are all servants of God, it is clear, that such of us as yield obedience to our master, that is, obey the dictates of our minds, shall be holden up, that is shall be accepted by God ; whether we observe days or not, or whether we eat meat or abstain from it ; or whether we sincerely believe rightly or

5. who indeed esteems a day, above a day. And
 who esteems ^{934,1} every day, each, with respect to the
i e that that is his own mind, *i e his own estimation*,
 be fully persuaded *he is right*,

6. he that regardeth the day, he regardeth *it* to
⁹³⁵ Jehovah, and he that eateth ⁹³⁵ all things, he eateth all
⁹³⁵ things to Jehovah. For he giveth thanks to the God
 for what he eats, and he that doth not eat ⁹³⁵ all things,
 he doth not eat ⁹³⁵ all things to Jehovah, yet he giveth
 thanks to the God for what he does eat.

7. I say thanks. For no one of us as a Christian
⁹³⁶ liveth or avoids restraint to please himself, and no one

wrongly on other points; so that we do, in such things, but act in
 accordance to the dictates of our minds.

934,1. *Who esteems every day.* Literally with this Context, *As particularly sacred*; whereas &c., *Any day as equally entitled to be so regarded*; hence &c., 224. Observe, the Apostle here does not say, *Who keeps a day commanded to be observed, and who does not keep it*; but, *Who esteems, that is, of his own mind judges one day to be holier than another, although not commanded to do so, and who does not exercise such a power*; hence this passage will not justify the non obligation in the present day of Sabbath observance, seeing it is not man that judges, determines, or esteems the seventh day to be holy, but Almighty God.

935. *He regardeth to Jehovah.* Without a supply of something omitted, this passage is not Sense, whether regarded as *Regularly or Irregularly Arranged*. I think it probable, that when a repetition of the same words are required in a Greek Sentence, and their omission and identity are clearly defined by the Sense, as it is here, and also in v 8, that in that case, the repetition is not expressed, but is left to be supplied by the party addressed; hence the supply in my Paraphrase, and the supplies in this verse.

of us as a Christian dieth or submits to restraint to
⁹³⁶
 please himself.

8. I say himself. For verily if we as Christians
^{936,1}⁹³⁵
 should live, we do live for the Lord. And if we
⁹³⁵
 as Christians should die, we do die for the Lord.
^{936,1}
 Therefore verily if we as Christians should live. Or
 if we as Christians should die, we are approved of
^{322,2}
 the Lord.

9. I say approved. For with respect to this i e to
⁹³⁷
 assure us of this, Christ died and lived, in order that

He regarded to Jehovah. Literally, *He actually does what is stated*; whereas &c., *His object is to do so*; hence &c., 321.

936. Two Sentences in this verse are *Irregular*, the occasion being as I conceive this. The Literal Sense states, *That no Christian will act in a certain manner*; whereas &c., *That no Christian will, in obedience to Christianity, so act*; hence &c., 321. This verse is not I consider to be understood Literally as referring to *life* and *death*, but to that which promotes and renders pleasurable the one, and to that which entails and renders the other desirable. I regard *death* to be here used as descriptive of the greatest sacrifice or privation we can make in this world, and *life* its opposite, as descriptive of enjoyment and happiness. For the accomplishment or avoidance of either these ends, a real Christian will not act, says the Apostle, to please himself, but the Lord; hence the Apostle concludes, that as regards religious observances, whether as respects performance or non-performance on conscientious grounds, we err in pronouncing condemnation against either party.

936,1. *Stop.* Had a *Minor Stop* been here expressed, it would have implied, an incompleteness in the Sense of what precedes it without that which is supplied by the Sense of that which succeeds it. Had $\delta\epsilon$ been expressed, it would have implied, that the Sense of what precedes and succeeds it is each complete in itself. I question whether the expression of $\tau\epsilon$ does not shew, that the Sense of what precedes and succeeds, is sometimes dependent on, and sometimes independent of each other; hence the *Major Stop*. See Rule 184.

even he should have been *regarded by us* ⁹³⁸ Lord both
 of dead and living.

10. Then thou, why dost thou judge thy brother,
 or even thou, why dost thou set at nought thy
 brother. For we all shall ourselves stand before the
 judgment seat of the God.

11. *I say all.* For it has been written, ⁹³⁹ I live *i e I*
reveal the knowledge of my existence, Jehovah saith,
³³³ that every knee shall bow to me, ⁹⁴⁰ and ³³³ every tongue
 shall confess concerning itself to the God,

12. then every one of us, concerning himself, shall
⁴⁹¹ render an account.

937. *For with respect to this Christ died and lived.* Literally,
What is specified was the entire reason why Christ died and lived;
 whereas &c., *By Christ's death and life we are rightly assured of the*
certainty of that which is specified; hence &c., 321.

938. *In order that &c.* Had the *Arrangement* been *Regular*,
 the Sense conveyed would have been, *That the object of Christ's*
death &c. was what is stated in this place; Whereas it was not, *That*
He should be; but, *That we should perceive he was*, what is here
 stated; hence &c., 321.

939. *I live.* Few can suppose that the Sense intended is, *That*
God exists or has life, to obtain the external reverence of man,
 which would be the Sense afforded by the *Regular Arrangement*,
 such being the Literal Sense; I conceive the object of the *Dis-*
arrangement is to shew, *That it is not God's existence that is here*
referred to, but man's knowledge of that existence; hence &c., 321.

940. *That every knee &c.* The *Disarrangement* here is intended
 to shew, *That the prostration referred to, is not the actual personal*
prostration or bowing of the knee, but is to be understood figura-
 tively, *As descriptive of the bending of the mind to God's will;*
 hence &c., 321.

13. Therefore no more we should ⁹⁴²judge one
 another *in things of this character*, so ⁹⁴³judge this
 thing rather to be right in relation to things of this
 character, the *i e viz.* not to erect to the brother an
 occasion of falling,

14. (I have myself experienced, and have been
 convinced by *the* Lord of Jesus, that nothing un-
 clean ⁹⁴⁴is by means of its ownself except to him that
 esteemeth any thing unclean to exist, ⁹⁴⁴it is to that
man unclean.)

15. For if by means of meat, ⁹⁴⁶thy brother is
 grieved, not then according to love, thou walkest.
 Destroy not ⁹⁴⁷by thy meat that *man*, on account of
 whom, ⁹⁴⁸Christ died.

941. *Shall give account.* Literally, *We should have Literally to inform God of all we have done*; whereas &c., *We shall be answerable to God for all we have done*; hence &c., 321.

942. *No more judge one another.* Literally, *That we should no more form a judgment of another*; whereas &c., *That we should no more judge others to act as we think right, in things of the character here referred to*; hence &c., 321.

943. *Judge this.* Literally, *In others*; whereas &c., *In ourselves in relation to others*; hence &c., 321.

944. *Nothing unclean is &c.* See Rule 322. The Literal Sense if fully expressed would be, *That there was no such thing as uncleanness*; whereas &c., *That there is nothing to which the subject has reference that is unclean*; hence the *Peculiar Government* here.

946. *Thy brother.* Literally, *One entitled to the Appellation of Brother*; whereas &c., *One who on religious grounds ought to be regarded as a Brother*; hence the *Irregular Government*. See Rule 322.

16. Therefore be not a cause of detriment the
⁹⁴⁹ good *that without direct command is prescribed* of

 us.

17. For the kingdom of the God meat and drink
 exists not, but righteousness, and peace, and joy,
⁹⁵¹ after a spirit holy *i e that is holy*.

18. For he that serveth in this thing the Christ
⁹⁵²
⁹⁵³ referred to acceptable he is to the God, and in highly
 esteemed actions to the men *that obey God*.

947. *Destroy not &c.* The Literal Sense implies, *Actual destruction*; whereas &c., *Injury to any extent*; hence &c., 321.

948. *Christ died.* Literally would mean, *That Christ died in particular for the person specified*; whereas, *Christ died for all men*; hence &c., 321.

949. *The good of us.* Had the Sense here been, *Let not our good be injurious to others*, the *Regular Arrangement* would have been used; but such a command in its Literal Sense, does not appear to me to harmonize well with, *Through evil report and good report*; The Sense I conceive intended to be conveyed is, *Let not what we of ourselves imagine to be right, be that which is injurious to others*; hence &c., 321. To give us a command, not to allow the good we do to be productive of evil, is to command us to do what we have no power to effect.

951. *After a spirit holy.* The omission of the Article appears to me to preclude the reference here from being understood to apply to the Holy Ghost. See my Tract on Πνευμα. I conceive that as, *Peace, joy, and righteousness*, that is, *Justice*, is sometimes found in persons not under the influence of religion, the expression, *after a spirit holy*, is introduced to shew what description of these qualities are referred to, thus, *Such righteousness, peace, and joy as is dictated by a spirit that is holy*.

952. *For he that serveth in these things the God.* Literally, *Actively benefits God in relation to them*; whereas &c., *He that shews his obedience to God by the performance of such things*; hence &c., 321.

953. *Acceptable he is—Approved he is.* See Rule 322. Had

19. Therefore verily the *things productive* of the ⁹⁵⁴ peace *referred to* we do follow after, and the *things productive* of the formation of the peace that exists by others.

20. Not on account of meat, destroy the work of the God, all things indeed pure ⁹⁵⁵ *are*, but evil ⁹⁵⁶ *they are* to the man ⁹⁵⁷ that eats with an impediment,

21. good ⁹⁵⁸ *it is* the not to have eaten meats. Or not to have drunk wine. Or not ⁹³⁶ *to have effected any*

the *Government* here been full, it would have implied, *That whatever a person did, provided he did the things here specified, he was accepted of God, and approved of by man; whereas &c., That as far as it relates to the particular actions specified, a person conducting himself as is here directed, is the line of conduct which God accepts, and man approves; hence the Peculiar Government here.*

954. *The peace.* The Article is expressed, because it is not a command to us to pursue, in any way, what may be productive of peace of any kind, but it is a command to us to pursue the peace that has been referred to in the two preceding verses. Possibly the Apostle may have selected peace, of the three qualities he has before specified, because either of the other two may be possessed without the peace, but the peace cannot be possessed without the others.

955. *All things pure are.* See Rule 322. Had this been fully expressed, the Sense conveyed would have been, *That there was nothing of any kind or description that was impure; whereas &c., That there is no kind of food that is in itself impure; hence the Peculiar Government here.*

956. *But evil they are.* Literally, *They are in themselves such; whereas &c., They become so to him as long as he regards them as such; hence the Peculiar Government here.* See Rule 322.

957. *That eats with an impediment.* Literally, *With any kind of impediment; whereas &c., With any impediment of the description referred to in the Context; hence &c., 321.*

958. *Good the not &c.* See Rule 322. Had this been fully ex-

other thing by which, thy brother ⁹⁴⁷stumbleth, or is
 given cause of offence, or is made weak,

22. thou, what faith thou holdest of thyself, hold
 in the sight of the God, happy he that condemneth
 not himself, in what, he alloweth.

23. As he that is unsettled *in his opinion*, if he
 should have eaten, he has been condemned by God as
acting wrongly, because ⁹⁶⁰*it is* not of faith. For every
 thing which ⁹⁶¹*is* not of faith, sin it exists.

CHAPTER XV.

1. Therefore ought we the strong the infirmities
 of the weak to bear, and not to satisfy ourselves ⁹⁶⁶*in*
avoiding charges against us of being also weak,

pressed, the Sense conveyed would have been, *That it was good not to do anything which had led any brother astray; consequently we must in that case abstain from all things; whereas &c., That it is good not to eat meat, and not to drink wine &c., if our doing it is likely to be a means of injury to a brother; hence the Peculiar Government here.*

960. *Because it is &c.* See Rule 322. Had this been fully expressed, the Sense conveyed would have been, *That the person was condemned, because what he did, had no connexion with faith, and then our taking a walk would be the means of condemning ourselves; but the Sense intended is, That as the eating or abstaining here referred to, is dependant on, and cannot be separated from faith, therefore whether a person so eats or so abstains, he must do it in obedience to faith, or else in opposition to it; therefore, if he eats, doubting the propriety of doing it, his eating is not of faith, he has no belief he is right in doing it, his doubting therefore subjects him to condemnation; hence the Peculiar Government here.*

961. *Which is &c.* See Rule 322. This is not to be understood unlimitedly, otherwise the Sense would have been fully expressed;

2. each of us ⁹⁶⁷satisfy the neighbour *in conforming*
to him as far as is consistent, with respect to the good
 for edification.

3. For even the Christ ⁹⁶⁸satisfied not himself *in*
avoiding unfounded charges against himself, but was
 subjected to them as it has been written, the re-
 proaches of them that reproach *on account of things*
done by thee, they fell on me.

4. And all things ⁹⁶⁹whatsoever were written for the
 our instruction *that possess them*, were written, in
 order that by means of the patience, and by means
 of the comfort of *i e recorded in the Sriptures re-*

but it is to be understood thus, *But every thing in which faith ought to be exercised, that is done without its exercise, is sin*; hence the *Peculiar Government* here.

966. *Satisfy ourselves*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, that we should not regard dissatisfaction of mind in bearing, observe, it is not, the impurities or sins, but the infirmities of the weak; but the Sense intended is, that we are not to act in such matters, in the manner we are satisfied in relation to the thing itself, alone, is the preferable course; hence to this extent, we are not to avoid being charged with error; hence &c., 321.

967. *Satisfy the neighbour*. *Not absolutely satisfy him*, which is the Literal Sense; *but to the extent pointed out in the Context*; hence &c., 321.

968. *Christ satisfied not &c*. Had the Sense here been, *That Christ did not act in a manner that satisfied himself*, the *Irregular Arrangement* would not have been used; but the Sense intended is, *That he did not avoid unjust charges against himself*; hence &c., 321.

969. *All things whatsoever were written for the our instruction*. Literally, *In anything*; whereas &c., *In that to which the Context has relation*; hence &c., 321.

ferred to, we might ⁹⁷⁰ have the hope of the comfort

they record.

5. Assuredly the God of the patience and of the
⁹⁷¹ comfort *referred to* may have granted to you *power*

 the same things to think *fit to be done* by one another,
⁴⁹⁰
 in Christ even Jesus,

6. in order that unanimously with one mouth, ye
 should glorify the God and father of our Lord Jesus
 Christ,

7. wherefore receive to yourselves one another. ^{497,2}
 As also the Christ ⁹⁷³ received to himself us, ⁹⁷⁴ to *the* glory

 of the God.

8. For I declare Christ a minister of circumcision

970. *We might have &c.* Had the Sense here been, that we obtained the Holy Scriptures, only, in order that we might have hope, the *Arrangement* would have been *Regular*; but the Sense intended to be conveyed is, that this was one of the objects of our receiving it; hence &c., 321.

971. *Assuredly the God &c.* The Literal Sense would imply uncertainty and doubt, whether God had done what is specified; whereas &c., To shew their inability to deny that God has done so, Thus, *You cannot deny that God may have granted power to think the same things*; hence &c., 322,1.

973. *The Christ received &c.* See Rule 322,1. *The admission of Christians into the privileges of the visible Church, being here described, as a personal reception of them by Christ, which is the Literal Sense of the passage, the Irregular Arrangement is used.*

974. *To glory of God.* The Literal Sense would imply, *That the reception referred to, added to or increased the glory of God*; whereas &c., *That the reception admitted us to comprehend, and ultimately to behold, the glory of God*; hence the omission of the Article. See Rule 343.

⁹⁷⁵ to have been, for ⁹⁷⁶ *a conformation of the* truth of God,

 to the end that the ⁹⁷⁷ promises of *i e made to the*

 fathers should have certainty.

9. And that the Gentiles, for mercy *received by*
them, should have glorified the God. ^{497,2} As it has
 been written, on account of this *mercy*, I will
 myself openly acknowledge thee *to be merciful, even*
⁹⁷⁸ to Gentiles, and ⁹⁷⁹ sing to *the honor of thy name in*

relation thereto,

10. and again, it *the Scripture* saith, be joyous
 Gentiles, with *i e as well as* his people,

11. and again, it *the scripture* saith, praise all the
^{979,1} Gentiles the Lord, and laud him, ^{979,1} all the people,

975. *A minister of circumcision.* Had the *Arrangement* been
Regular, I conceive the Sense conveyed would have been, *That*
Christ enforced the necessity of circumcision; whereas &c. I consider,
That Christ observed the right of circumcision; hence &c., 321.

976. *For truth of God.* This I consider to be an Elliptical
 Sentence, the full Sense being as in the Paraphrase; hence the
 omission of the Article here, as well as before, *God*. See Rule 102.

977. *To the end the promises &c.* Had the entire object of
 Christ's observance of Circumcision been what is here stated, this
Form of Government would not have been used. See Rule 380.

978. *To Gentiles.* See Rule 322. I conceive that had there
 been no Stop before these words, the Sentence would have implied,
An open acknowledgment to the Gentiles alone; whereas &c. I con-
 sider to be this, *I will openly acknowledge thee to all, even the Gen-*
tiles; hence the Stop here.

979. *And sing &c.* Not Literally, but this expression is used, *As*
descriptive of joy and rejoicing; hence &c., 321.

979,1. *All the Gentiles.* Literally, *All without exception shall*

12. and again, ⁹⁸⁰Esaias saith, a root of the Jesse
 shall exist, even he that is raised up to govern Gen-
⁹⁸¹tiles, in him, ⁹⁸²Gentiles shall trust.

13. So the God of the hope *derived from the*
^{982,1}*Scriptures* may have completely filled you, with all
^{982,2}*grace and peace, in the* ⁴⁹⁶*requiring* you to believe in
 the hope *referred to*, with power *i e* a conviction of
⁹⁸⁴*its excellence* after a spirit holy *i e* *that is acceptable*
to God.

14. Even I have been persuaded my brethren, even ^{984,1}

do so ; whereas &c., No one is prevented from doing so ; hence &c., 333.

980. *And again, Esaias saith.* Literally implies, *That the preceding quotation was from Esaias ; hence &c., 322,1.*

981. *Gentiles.* *Not only those that are Gentiles*, which would have been the Sense, had the Article been expressed ; whereas &c., *To govern all men, even persons that are Gentiles ; hence the omission of the Article.* See Rule 343.

982. *Gentiles they shall trust.* *Not all the Gentiles, nor those alone that are Gentiles*, which are the Literal Senses, had the Article been expressed ; but the Sense intended to be conveyed is, *Persons that are Gentiles ; hence the omission of the Article.* See Rule 343. The *Verb* is *Disarranged*, See Rule 321, because without it, the Sense would be, *That the Gentiles trusted in him ; whereas &c., That they trust in his doctrine.*

982,1. *The God of the hope may have filled you.* Literally, *May have actively done what is stated ; whereas &c. Passive, May have permitted you to obtain ; hence &c., 322,1.*

982,2. *All grace and peace.* Literally, *The entire amount of each ; whereas &c., A full participation of each ; hence &c., 333.*

984. *Spirit holy.* To convey the Sense given in the Received Translation, the Article must have been expressed before each of the Words.

984,1. *Brethren of me.* Observe the omission of the Article.

I myself have been persuaded concerning you, that even ye yourselves *though* Jews satisfied of the ^{322,2}existence of benevolence in this appointment of God are, having been made full of all the knowledge *i e* having been fully instructed in all that is known, being able even one another to admonish.

15. And more boldly *acting* I wrote us, in part, as a reminding of you, on account of the grace that has been given to me, of the God,⁹⁸⁶

16. to the end that I ⁹⁸⁷a minister of Christ ⁴⁹¹even Jesus should exist, ministering the Gospel of the God, in order that the religious service of the Gentiles acceptable should have been, having been sanctified by a spirit holy ⁹⁸⁴*i e* freed from guilt,

17. Therefore I have the glorying that exists in ⁴⁹¹the Dispensation of Jesus the things that exist before the God.

18. For I dare not *in relation to glorying* any

986. *Stop.* St. Paul received his commission immediately from our Saviour; hence I conceive the reason, why a *Stop* precedes the words, *of the God*.

987. *To the end &c.* Had the entire object of St. Paul's receiving the gift referred to, been, that he might be a minister of Christ, this *Form of Government* would not have been used. See Rule 380.

thing to say, of what ^{987,1}Christ effected not himself

 through my commands, for hearing of Gentiles, in
 word and deed,

19. by power of signs and wonders, by power of a
 spirit *i e supernatural*, so effected that I, from Jeru-
 salem and round about unto the Illyricum referred
 to, to have fully preached the Gospel concerning the
 Christ.

20. And thus I am myself ambitious to preach the
 gospel, not where Christ was named, in order that
 not upon ³³³another man's foundation, I should not

 build,

21. but as it has been written, they shall see, to
 whom it was not proclaimed concerning him, and
 they whom have not themselves heard, shall under-
 stand,

22. on account of which *ambition* also I was in a
 situation of being hindered oftentimes in respect of

 that I might have come to you.

23. But now no other place having in these parts

987,1. *Christ effected.* Literally, *Personally effected by him* ;
 whereas &c., *Christ himself caused or authorized him to effect* ;
 hence &c., 322,1.

i e of this character. And having ⁹⁸⁹ a great desire in
³⁸¹ respect of that I might have come to you, ³³³ for many
 years,

24. whensoever I should take my journey into
⁹⁹¹ the Spain *referred to*. For I trust, journeying to
 have myself seen you, and by you, to have been
 brought on my way thither, ⁹⁹² if first *in respect* of you,
⁹⁹³ through a part of you, I should have been filled.

25. But now I go unto Jerusalem, ministering to
 the saints.

26. For it pleased Macedonia and Achaia a con-
 tribution to have themselves made for the poor of
 the saints that are in Jerusalem.

27. Verily it pleased *them*, and ^{322,2} their debtors they
 are. For if the Gentiles ⁹⁹⁴ shared in their spiritual

989. *Having a great desire.* Literally, *Now possessing it*; whereas &c., *Having had a great desire for many years*; hence &c., 321.

992. *If first of you.* The Literal Sense of this if Regularly Arranged is, *If first by you*; whereas &c., *If in the first place in respect of you*; hence &c., 321.

993. *Through a part &c.* The Apostle did not wish the Romans to suppose, he was intending in this proposed visit to see the whole of them, and to visit the whole of their churches; but he wished them to understand, that his intention was to form his judgment, from the state of such of them as he could find time to visit; if satisfied with these, he should be satisfied or filled with the state of the whole body.

994. *The Gentiles shared.* See Rule 321. Even if this is under-

things, they ought also in the fleshly things to have
 ministered unto them.

28. So then this having performed, and having sealed this fruit, I will myself come through you, into Spain.

29. And I have perceived, that coming to you, with a fulness of blessing after Christ, I shall come.

30. Yet I conjure you, on account of our Lord Jesus Christ, and on account of the love of you for the spirit's freedom from guilt, before I come to have strove together with me, in the prayers for me, to
 995 the God,

31. in order that I should have been delivered
 991 from those that disbelieve in the Judea referred to, and my bringing of the gift that is for Jerusalem,
 995,1 acceptable should have been to the saints,

stood in the Sense of *Partake*, when regarded in connexion with the context that follows, it implies, *That the enjoyment of either, must cause privation to the other*; which not being the case in any respect with regard to *Scriptural things*, is the occasion of the *Dis-arrangement* here.

995. *Stop*. The words, *To the God*, are not to be immediately connected with what precedes them, but thus, *Strove together with me to the God*; hence the *Stop* that precedes these words. See Rule 322.

995,1. *Acceptable should have been to the saints*. Literally, *To the true believers*; whereas &c., *To those designated saints*; hence &c., 321.

32. ⁹⁹⁶ *and these ends brethren* in order that in joy,
 I should have come to you, by ⁹⁹⁷ *the* will of the Lord
 of Jesus *i e if God so wills it.*

33. Then the God of the peace *attending such joy*
⁹⁹⁸ shall be with all of you. ^{497,8} Amen.

CHAPTER XVI.

1. Now I commend unto you Phœbe our sister, ⁹⁹⁹
 existing even a minister of the Church that is in
 Cenchrea,

2. in order that ye should have yourselves received
 her in ⁴⁹⁰ *things relating to* Jehovah, according to the
 deserts of the saints, and should have assisted her, in

996. *Brethren.* The Conjunction in the preceding verse, shews that what is contained in this verse is not to be understood as an additional Reason, why the Romans shall pray to God for the Apostle; was it to be so understood, the Conjunction would have been omitted in the preceding verse, and would have been placed at the commencement of the present verse; its not being so placed, shews that the Sense conveyed is to be understood as a statement of reasons, why the attainment of the ends proposed in the preceding verse, are to be so much desired.

997. *Will of God.* Had the Article been expressed before the words *Will* and *God*, it would have implied, that the Apostle's coming in joy, was a result willed to follow the attainment of the ends stated; whereas &c., that expressed in the Paraphrase; hence the omission of the Article. See an instance of the above expression, when the Article is expressed, Rom. i-10.

998. *Be.* The Verb *To be*, is here omitted, the expression being used to convey other than the Literal Sense; it not being a desire for God personally to be present with them, but that God may be ever present to their minds, and that His blessing may ever attend them.

999. See Matthew ii. 16.

respect of whomsoever of you, she should require any thing done. For even she a succourer of many hath been, and of me myself,

3. greet yourselves Priscilla and Aquila my helpers, in the Dispensation of Jesus,

4. [who, for my life, laid down their own neck, to whom not I alone give thanks, but also all the Churches of the Gentiles,]

5. and greet the Church that exists by their house, greet yourselves Epenetus the beloved of me, who a first fruit of the Achaia referred to is unto Christ,

6. greet yourselves Mary, who very much was exhausted from fatigue for you,

7. greet yourselves Andronicus and Junia my kinsmen and fellow prisoners, who of note are among the Apostles, who, even before me, were in Christ *i e in Christianity*,

1001. *Laid down.* The *Arrangement* is here *Irregular*, because the Sense is not intended to convey the Literal Sense; *They did not actually lay down their lives, but they risked their lives for his safety*; hence &c., 321.

1002. *Their own neck.* Literally, *A neck common to both of them*; hence &c., 321.

1003. *The Church that exists by their house.* Literally, *A church which recognized some power possessed by their house*; whereas &c., *A Church of God, which they were the means He employed for establishing*; hence &c., 321.

8. greet yourselves Amplias the beloved in *things*
relating to Jehovah,⁴⁹⁰

9. greet yourselves Urbane our helper, in Christ
i e in Christianity, and Stachys my beloved,

10. greet yourselves Appelles the approved in
Christ *i e in Christianity*, greet yourselves those that
are after the *i e those* of Aristobulus,

11. greet yourselves Herodion my kinsman, greet
yourselves those that are after the *i e those* of Nar-
cissus that exist in Jehovah,⁴⁹⁰

12. greet yourselves Tryphena and Tryphosa that
labour in *things relating to* Jehovah,⁴⁹⁰ greet yourselves
Persis the beloved, who much laboured in *things re-*
lating to Jehovah,⁴⁹⁰

13. greet yourselves Rufus the chosen in *things*
relating to Jehovah, and his and my mother,

14. greet yourselves Asyncritus, Phlegon, Hermas,
Patrobas, Hermes, and the brethren ¹⁰⁰⁴ *that are with*
them,
.....

1004. *The brethren that are with them.* The Literal Sense is, *The brethren that are with them when ye greet Hermas &c.*; whereas &c., *And those connected with them in religious matters as brethren*; hence &c., 321, and also, *And the every saint that is with them*, in the next verse; where the word *All* is *Disarranged*, to shew that the

15. greet yourselves Philologus and Julia, Nereus,
 and his sister, and Olympas, and the ¹⁰⁰⁴all saints *that*

are with them,

16. greet yourselves one another, with a holy kiss,
^{1004,1}
 all churches of the Christ *referred to* greet you.

17. Now I beseech you brethren to mark the *per-*
sons that uphold the factions and the stumbling
 blocks to the doctrine, which *doctrine* ye understood
 performing *i e so as to perform it*, and pursue a
 course far away from theirs.

18. For the ¹⁰⁰⁵such like do not serve our Lord
¹⁰⁰⁶Christ, but their own belly, and by means of the

¹⁰⁰⁷good and fair speeches *they make*, they lead away the
 hearts of the simple *from it*.

Sense is to be understood *Generally* and not *Absolutely*. See Rule 321.

1004,1. *All churches of the Christ greet you.* Literally, *They actually do what is stated*; whereas &c., *They transmit to you their greetings*; hence &c., 321.

1005. *Do not serve &c.* Had the Sense here been, *That such persons in no way serve Christ*, the *Arrangement* would have been *Regular*, such being the *Literal Sense*; but the Sense intended to be conveyed is, *That in the particular point here specified, they do not serve Christ*; hence &c., 321.

1006. *Their own belly.* Had the *Arrangement* been *Regular*, the *Literal Sense* conveyed would have been, *That these parties had one belly common to them all*; hence &c., 321.

1007. *Fair Speeches.* Had the Article been expressed, it would have implied, *That reference was had to one speech that was good, and to another that was fair*, such being the *Literal Sense*; whereas

19. And your obedience ¹⁰⁰⁸ *to it*, unto all *men*, reached.
¹⁰⁰⁸
 Therefore on account of you, I have pleasure. Yet
 I desire you wise to exist in the *i e that that is* good.
 And pure in the *i e that that is* evil.

20. Then the God of the peace *thus derived* shall
¹⁰⁰⁹
 bruise the Satan, under your feet, with speed, the
¹⁰¹⁰
 grace of our Lord Jesus be with you,

21. Timotheus the workfellow, and Lucius Jason,
^{1004,1}
 and Sosipater, my kinsmen greet you,
^{1004,1}

22. I Tertius that transcribed the Epistle in
⁴⁹⁰
 Jehovah greet you,
^{1004,1}

23. Gaius the host of me and of all the Church
^{1004,1}
 greets you, Erastus the chamberlain of the city

 greets you, and Quartus the brother *i e who is a*

brother i e a christian,

24. So then it is with him that is able you to have

the reference is to some speech, *The character of which was good and fair*; hence the omission of the Article here.

1008. *The obedience &c.* Not *Their obedience*, but the *Knowledge of their obedience had reached to all men*; hence &c., 321.

1009. *The God of the peace shall bruise the Satan.* Literally, *Shall personally do what is stated*; whereas &c., *Shall cause it to be done*; hence &c., 322,1.

1010. *Be with you.* Had the Verb *To be* been expressed, the Sense conveyed would have been, *May the grace possessed by the Lord be with you*, such being the Literal Sense; whereas &c., *May grace from the Lord always attend you*; hence the omission of the Verb here.

established, according to my Gospel, and the preach-
⁴⁹¹ing of Christ even Jesus, by a revelation of a mystery
¹⁰¹¹having been kept secret in *i e* ¹⁰¹²during the times of ⁹⁶³the

 evers.

25. But having been made manifest now. Even
 by means of writings of Prophets, *written* under an
 order of the everlasting God, for obedience of faith
i e concerning what is to be believed, by all the nations
 of men after his having been acknowledged an ³³³only
 wise God, by means of Christ even Jesus,

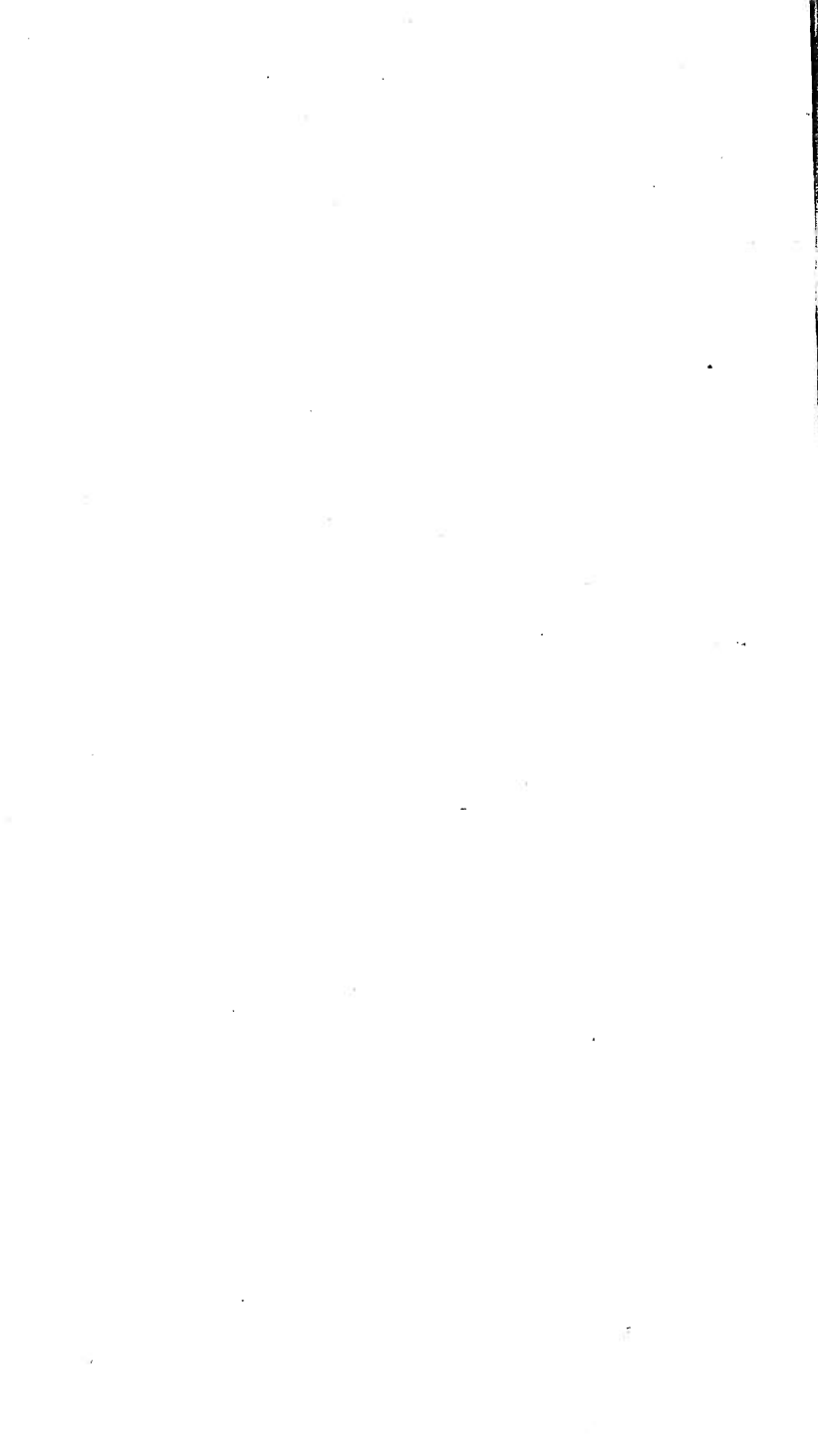
⁴⁹¹.....

26. the glory of this establishment exists unto the
^{497,8}evers. Amen.

1011. *Having been kept secret.* Literally, *Actually hid*; whereas
 &c. *Passive, It was not revealed*; hence &c., 321.

1012. *In times of evers.* Literally, *From all eternity*; whereas
 &c., *From all time of which Man has cognizance*; hence the omission
 of the *Article*. See Rule 101.

1013. *Stop.* The Sense here is not, *Solely by means of the*
writing specified, which is the Literal Sense; but, *That those writings*
were an essential part in the attainment of the object; hence the
Major Stop. See Rule 184.



THE
VATICAN ENGLISH VERSION.



THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO
THE ROMANS.

CHAPTER I.

1. Paul, a servant of Jesus Christ, called an apostle, having been separated unto a gospel of God,

2. (Which he promised afore by his prophets in holy writings,)

3. Concerning his Son which was made of the seed of David as to flesh ;

4. And which was declared *to be* a Son of God in power, as to a spirit of holiness, by a resurrection from the dead of Jesus Christ our Lord :

5. By whom we have received grace and apostleship, for obedience concerning the faith of all the nations in relation to his name :

6. Among whom ye also are called after Jesus Christ,

7. With all that be in Rome beloved of God, *all that are* called saints: Grace to you and peace from God our Father and Jesus Christ's Lord.

8. First indeed I thank my God in respect of Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you.

10. Always in my prayers *for you* making request, if by any means now at length I shall have a prosperous journey by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established;

12. For that is to be comforted together with you by the mutual faith both of you and me.

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you.

14. As indeed to the other Gentiles I am debtor, both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15. So the thing desired by me also is to preach the gospel to you that are at Rome.

16. For I am not ashamed of the gospel: for it exists a power of God with respect to salvation to every one that believeth; to a Jew, and also to a Greek.

17. For therein is a justification of God revealed by faith to faith: as it is written, The just shall live by faith.

18. And wrath by God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth *he reveals to them* in unrighteousness;

19. Because that which is known of God is manifest to them; and this hath shewed God unto them.

20. For the invisible things of him from the creation of the world, being considered in the things that are made, he is clearly seen, *even* his eternal power and Godhead; to the end that they might be without excuse:

21. Because that, when they knew God, they glorified or were thankful not as to a God; but became vain in their imaginations, and their foolish heart was darkened.

22. Professing to be wise, they became fools,

23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24. Wherefore God also gave them up to the lusts of their hearts with respect to uncleanness, that they might dishonor their bodies :

25. Whosoever changed the truth of God into the lie *just specified*, and worshipped and served the thing created more than He that has created, who is blessed for ever. Amen.

26. For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is against nature :

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ; men with men working that which is unseemly, and receiving that recompence to them of their error which was meet.

28. And even as they did not choose to retain an acknowledgment of God, God gave them over to a reprobate mind, to do those things which are not fitting ;

29. Being complete in all unrighteousness, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ;

30. Whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenantbreakers, without natural affection, unmerciful :

32. Who acknowledging the judgment of God,

that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER II.

1. Therefore thou art inexcusable, O man, whosoever thou art that judgest : for to what thou judgest another, thou condemnest thyself ; for thou that judgest doest the same things.

2. And we are sure that the judgment of God is according to truth against them which commit such things.

3. Yet thou thinkest this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God.

4. But thou despisest the riches of his goodness and forbearance and longsuffering ; not perceiving that the goodness of God leadeth thee to repentance ?

5. So then after thy hardness and impenitent heart, thou treasurest up unto thyself wrath against a day of wrath and revelation of righteous judgment by God ;

6. Who will render to every man according to his deeds :

7. To them who by patient continuance in well doing indeed seek for eternal life, glory and honour and immortality :

8. And to them that are contentious, or that do

not obey the truth *that they know*, or that obey the unrighteousness *that they condemn*, indignation and wrath,

9. Tribulation and anguish, to every soul of man that doeth the evil *just described*, of the Jew indeed first, also of the Gentile ;

10. But glory, and honour, and peace, to every man that worketh the good *just described*, to the Jew first, also to the Gentile :

11. For there is no respect of persons with God.

12. For as many as without a law sinned irrespective of law, even they shall perish : and as many as with a law sinned through law, they shall be judged ;

13. For not the hearers of a law *are* just before God, but the doers of a law shall be justified.

14. For as Gentiles, which have not an actual law by nature, should do the things contained in the law *requisite for justification*, these, having not an actual law, are a law unto themselves :

15. Which shew the work of the law written in their hearts, by their testifying by their conscience, and the reasonings between one another, accusing or else excusing.

16. In the day of these things, God shall judge the secrets of the men after my gospel by Christ, even Jesus.

17. And if thou art called a Jew, and retest on a law, and art exalted by God,

18. And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law ;

19. And hast confidence to be thyself a guide of the blind, a light of them which are in darkness,

20. An instructor of the foolish, a teacher of babes, having the form of the knowledge and of the truth *for so doing* in the law.

21. But thou which teachest another, thou teachest not thyself. Thou that preachest a man should not steal, thou dost steal.

22. Thou that sayest a man should not commit adultery, thou dost commit adultery. Thou that abhorrest idols, thou dost commit sacrilege ?

23. Thou that art exalted by a law, through breaking the law thou dishonourest God.

24. For the name of God is blasphemed by the Gentiles through you, as it is written.

25. For circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26. Therefore if the uncircumcision keep the righteousness of the law, his uncircumcision with respect to circumcision shall not be counted.

27. Even the uncircumcision which is by nature, if it fulfil the law, shall judge thee, who by means of

the letter and circumcision art a transgressor of the law.

28. For he is not a Jew, which is one outwardly ; neither *is that* circumcision, which is outward in the flesh :

29. But he *is* a Jew, which is one inwardly ; and circumcision *is that* of the heart, in spirit, not in letter ; whose praise *is* not of men, but of God.

CHAPTER III.

1. What advantage then hath the Jew ? or what is the profit of the circumcision ?

2. Much every way : chiefly indeed, because that the oracles of God were believed *by them*.

3. For what if some did not believe ? their unbelief shall not make the faith of God without effect ?

4. God forbid : yea, let God be true, though every man *becomes* a liar ; as indeed it is written, That if thou shouldst have been declared just by thy sayings, verily thou shouldst overcome when thou art judged.

5. But if our unrighteousness commend the righteousness of God, how shall we say ? God is not unrighteous who bringeth *on us* the punishment ? (I speak as a man)

6. God forbid : for then how shall God judge the world ?

7. Verily if the truth of God hath more abounded through my lie unto his glory ; why yet am even I judged to be a sinner ?

8. And not *rather*, (as we be slanderously reported, and as some affirm that we say,) We should do the evil *we are charged with doing*, that the good *sought* may come? the condemnation of whom is just.

9. What excellence then have we? Not any: for we have before proved both Jews and all Gentiles, that they are under sin;

10. As it is written, There is none righteous, no, not one:

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are together become unprofitable; there is none that doeth goodness, no, not one.

13. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips,

14. Of whom, their mouth *is* full of cursing and bitterness:

15. Their feet *are* swift to shed blood:

16. Destruction and misery *are* in their ways:

17. And a way of peace have not known:

18. No fear of God is before their eyes.

19. Now we know that what things soever the law saith to them who are under the law, it gives utterance, in order that every mouth should be stopped, and *being* liable to condemnation, all the world should come to God *for pardon*.

20. Because by works of law, every flesh shall not be justified in his sight : for by means of law *there is* an acknowledgement of sin.

21. But now *justification being* without law, justification by God has been made manifest, being witnessed by the law and the prophets ;

22. Even a justification by God through faith concerning Christ *has been made manifest* unto every one that believes : for there is no difference :

23. For all have sinned, and come short of the glory of God ;

24. Being justified as a gift by his grace through the redemption that is in the Dispensation of Jesus :

25. Whom God hath set forth *to be* a propitiation through faith in his blood, to point out his justification by the remission of sins that had before existed, through the forbearance of God ;

26. To point out, *I say*, at this time his justification : that he might be just, even justifying him which believeth in Jesus.

27. Where then *is* boasting excluded ? By what law of works ? Is it not indeed, by a law of faith.

28. Therefore we conclude that a man is justified by faith without the works of the law.

29. Otherwise *he is* the God of the Jews only. Not also of the Gentiles. Verily, *he is* of the Gentiles also :

30. Seeing *it is* one God, which will justify cir-

cumcision by faith, and uncircumcision through the faith.

31. Do we then make void law through the faith? God forbid : yea, we establish law.

CHAPTER IV.

1. How shall we then style Abraham our father as to flesh?

2. For if Abraham were justified by works, he hath *whereof* to glory ; but not before God.

3. for what saith the scripture? Abraham believed God, and it was counted unto him unto justification.

4. Now to him that worketh is the reward not reckoned of grace, but of debt.

5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned unto justification.

6. Even as David also describeth the blessedness of the man, unto whom God reckons justification without works,

7. *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8. Blessed *is* the man concerning whom Jehovah will not reckon sin.

9. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham unto justification.

10. How was it then reckoned? when he was in

circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11. And he received the sign of circumcision, (a seal of the justification obtained through the faith of him that is uncircumcised) that he might be a father of all them that believe, through his not being circumcised; that his method of justification might be reckoned unto them :

12. And a father of circumcision to them who are not of circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through law, but through the justification of faith.

14. For if they which are of law *be* heirs, the faith is made void, and the promise made of none effect :

15. Because law worketh wrath: for where no law is, *there* can be no transgression.

16. Therefore *justification is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is a father of us all,

17. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18. Who against hope, having hope, he believed, that he might become a father of many nations, according to that which was spoken, So shall thy seed be.

19. And being not weak in the faith, he regarded his own body now dead, being about an hundred years old, and the deadness of Sarah's womb :

20. Yet he staggered not at the promise of God through the unbelief of *others* ; but was strong in the faith, having ascribed glory to God ;

21. And been fully persuaded that, what he had promised, he was able also to perform.

22. Therefore it was reckoned to him unto justification.

23. Now it was not written for his sake alone, that it was reckoned to him ;

24. But for us also, to whom it shall be reckoned, if we believe on him that raised up Jesus our Lord from the dead ;

25. Who was delivered for our offences, and was raised again for our justification.

CHAPTER V.

1. Now having been justified by faith, we have peace with God through our Lord Jesus Christ :

2. By whom also we have the introduction into this grace wherein we stand, and rejoice in hope of the glory of God.

3. And not only *have that*, but also *have glorying*

in the tribulations *attendant on that state*: knowing that these tribulations worketh a patience;

4. And that patience an experience; and that experience a hope:

5. And that hope maketh not ashamed; because the love of God is shed abroad in our hearts by a Spirit Holy which has been given unto us.

6. If truly Christ existing of us as yet weak, in due time died on account of the ungodly.

7. For scarcely on account of right will any one die: yet peradventure on account of the good *promised to the righteous*, any one would even dare to die.

8. Now God commendeth his love unto us, that when we were yet sinners, Christ died on our account.

9. Much more then, having been now justified by his blood, we shall be saved through him from the wrath *we had incurred*.

10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, having been reconciled, we shall be saved by his life.

11. And not only *so*, but shall be also rejoicing in God through our Lord Jesus Christ, by whom now we obtained the reconciliation.

12. For this reason. As by one man the *enmity* by sin entered into the world, and the *temporal* death

by that enmity ; and so this death passed upon all men, by *incurring* which all sinned :

13. For previous to law sin was in the world : but sin is not reckoned when there is no law.

14. Nevertheless temporal death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is a figure of him that was to come.

15. But not as the offence, so *is* the free gift. For if through the offence of one many died, much more the grace of God, and the gift by grace, *which is* by the one man, Jesus Christ, abounded unto many.

16. And not as *it was* by one having sinned, so *is* the gift : for the judgment *came* by one *offence* with respect to condemnation, but the free gift *freed* from many offences with respect to justification.

17. For if through one offence temporal death reigned by one *man* ; much more they which receive the abundance of the grace and of the justification offered in this life, shall reign by the one *man*, Jesus Christ.

18. Therefore then as *by* one offence with respect to all men *an effect attached* with respect to condemnation ; even so by one justification with respect to all men *an effect attached* with respect to justification of life.

19. For as by one man's disobedience many were

constituted sinful, so by the obedience of one shall many be constituted just.

20. Now law entered concealed, that the offence might become more. But where the enmity became more, grace did much more abound :

21. That as the enmity did reign through temporal death, even so should grace reign through justification unto eternal life by Christ even Jesus our Lord.

CHAPTER VI.

1. Then what shall we say ? We should continue in that enmity, that grace may abound ?

2. God forbid. Whatsoever we were, we died to that enmity, how then shall we live any longer therein ?

3. Verily ye do not remember, that whatsoever *we were*, we were baptized into Christ ; into his death we were baptized,

4. Therefore we are buried as well as him by the baptism into that death : that as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection :

6. And this, remembering that our old man was crucified with *him*, that the body of the *enmity* by sin should have been destroyed, that henceforth we should not be a slave to that enmity.

7. For he that has died *with Christ* has been justified from that enmity.

8. And that if we died with Christ, we believe that we shall also have life as well as him :

9. Knowing that Christ having been raised from the dead dieth no more ; death hath no more dominion over him.

10. For on what account he died unto the *enmity by sin*, he died once : and on what account he liveth, he liveth unto God.

11. So also ye, reckon your state to be one dead indeed unto *enmity by sin*, and alive unto God in the Dispensation of Jesus.

12. Let not that enmity therefore reign in your mortal body, that ye should obey its desires.

13. Neither yield ye your members *as* instruments of unrighteousness unto that enmity : but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14. For sin shall not have dominion over you : for ye are not under a law, but under grace.

15. But how can we sin, seeing we are not under a law, but under grace ? It cannot be.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto justification ?

17. Now God be thanked, though ye were servants of the *enmity by* sin, ye have obeyed from the heart ; on account of which a form of doctrine was delivered unto you.

18. And having been set free from the *enmity on account of* sin, ye were made servants of the justification.

19. (I speak after the manner of men as respects of the infirmity of your flesh :) so as ye yielded your members servants to the unexpiation and the unjustification *of man* ; so now yield your members servants to the justification with respect to consecration.

20. For when ye were the servants of the *enmity by* sin, ye were free from *maintaining* the justification *of man*.

21. What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things *is* death.

22. But now having been made free from the *enmity by* sin, and having become servants to God, have your fruit in consecration *to reconciliation to God*, and the end everlasting life.

23. For the wages of the *enmity by* sin *is* death ; but the gift of God *is* eternal life through Christ even Jesus our Lord.

CHAPTER VII.

1. Verily ye do not consider, brethren, (for with a

knowledge of law I speak,) that the law hath dominion over the man *that is under it* as long as it has life ?

2. For the woman which hath an husband is bound by the law to *her* husband so long as he liveth ; but if the husband should have died, she is loosed from the law concerning *her* husband.

3. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress : but if her husband should have died, she is free from that law ; so that she is no adulteress, though she be married to another man.

4. Wherefore, my brethren, even ye also were put to death to the law by the body of the Christ ; that ye should be married to another, *even* to him who has been raised from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the suffering through the sins which were by the law *incurred*, did work in our members to bring forth fruit unto death.

6. But now we are let slip from the law, *we* having died to what we were held ; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7. What shall we say then ? *Is* the law sin ? God forbid. Nay, I had not known the *enmity by* sin, but by law : for even I had not known the desire *of evil to have this effect*, except the law had said, Thou shalt not covet.

8. But the *enmity by* sin, taking advantage of the commandment, perfected in me every eager desire. For without law sin *is* dead.

9. For I was alive without law once : but when the commandment came, sin revived, and I died.

10. And the commandment, which *led* to life, I found *to be* unto death.

11. For the *enmity by* sin, taking advantage of the commandment, deceived me, and by it slew *me*.

12. Wherefore the verily law *is* holy, and the commandment holy, and just, and good.

13. Was then that which is good made death unto me? God forbid. But the *enmity by* sin, that sin should be made apparrent, by that which is good working death in me ; that the *enmity by* sin through the commandment might become exceeding sinful.

14. For we know that the law is spiritual : but I am fleshly, having been sold under the *enmity by* sin.

15. For that which I do I allow not : for not what I would, that do I ; but what I hate, that I do.

16. If then I do that which I would not, I consent unto the law that *it is* good.

17. For now it is not even I that do it, but sin that dwelleth in me.

18. For I know that in me (that is, in my flesh,) dwelleth no advantage : for the *power* to desire is

present with me ; but the *power* to perform that which is good is not *present*.

19. For not what I would I effect, *namely*, good : but what I would not, that I bring about.

20. Nor if what I do not desire that I effect, it is not I that do it, but sin that dwelleth in me.

21. I find indeed the law, that desires in me to effect the good, that in me it lies near the evil.

22. For I delight in the law of the mind after the inward man :

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of the *enmity by* sin which is in my members.

24. Wretched am I as a man ! who shall deliver me from the body of this death ?

25. I thank God through Jesus Christ our Lord. For verily indeed with the mind I myself serve a law approved of God ; but with the flesh a law productive of sin.

CHAPTER VIII.

1. *There is* therefore now condemnation for nothing to them which are in the Dispensation of Jesus.

2. For the law of the spirit of the life in the Dispensation of Jesus sets thee free from the law concerning the *enmity by* sin and temporal death.

3. For in what the law wanted power, in that it

was weak through the flesh, God having sent his own Son in the likeness of sinful flesh, and concerning sin, condemned the *enmity by* sin to the flesh :

4. That the justification of the law might be completed by us, who walk not after the flesh, but after the spirit.

5. For they that are after the flesh esteem the things of the flesh ; but they that are after the spirit the things of the spirit.

6. And the esteem of the flesh *is* death ; but the esteem of the spirit *is* life and peace.

7. Because the esteem of the flesh *is* enmity against God : for it is not subject to the law of God, indeed it is not even possible it can be.

8. So then they that exist after the flesh cannot please God.

9. But ye are not after the flesh, but after the spirit, if so be that a spirit accepted of God dwell in you. Now if any man have not a spirit accepted of Christ, he is none of his.

10. And if Christ *be* in you, the indeed body *will be* dead because of sin ; but the spirit *will have* life because of justification.

11. But if the spirit *accepted* of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies on account of his spirit that dwelleth in you.

12. Therefore indeed, brethren, we are not debtors

by the flesh to live after that that is after the flesh.

13. For if ye should live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.

14. For as many as are led by a spirit accepted of God, they are sons of God.

15. For ye did not receive a spirit of bondage again to fear; but ye did receive a spirit of adoption, whereby we cry, Abba, the Father.

16. The spirit of adoption itself beareth witness to our spirit, that we are children of God:

17. And if children, then heirs; heirs indeed of God; even joint-heirs with Christ, if so be we suffer together, in order that we may be also glorified together.

18. For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed to us.

19. For the earnest expectation of the creature waiteth the manifestation of the sons of God.

20. For the creature was made subject to the vanity of *expectation*, not willingly, but by means of him who hath subjected *it* by a hope,

21. That even the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only *as creatures*, but those which have the first fruits of the spirit, even we ourselves groan in relation to ourselves for adoption, awaiting the redemption of our body.

24. For we were saved *only* as far as the hope of *attaining it*. Now hope that is seen is not hope: for what a man seeth, why doth he yet hope for *it*?

25. But if we hope for that we see not, by means of patience we wait for *it*.

26. And thus also the spirit of *patience* helpeth with our want of strength: for we know not what we should pray for as necessary: but the spirit of *patience* itself maketh intercession with silent groanings.

27. And he that searcheth the hearts hath acknowledged what *is* the mind of the spirit of *patience*, because it maketh intercession for the saints according to *the will of God*.

28. For we know that all things God worketh together for good to them that love God, to them who are after *his* design existing called.

29. Because whom he did appoint *to be so designated*, he also did define *to be persons* having forms after the image of his Son, that he might be a firstborn among many brethren.

30. So whom he did define, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31. What shall we then say to these things? If God *be* for us, who *can be* against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us the all things we really need?

33. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34. Who *is* he that condemneth? *It is* Christ that died, yea rather, having been raised again, who is even at the right hand of God, who so intercedes with us.

35. Who shall separate us from the love of God that is in the dispensation of Jesus? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Yet in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creation, shall be able to separate us from the love of God, which is in the Dispensation of Jesus through our Lord.

CHAPTER IX.

1. I say the truth, in the Dispensation of Jesus,

I feign not my conscience bearing me witness in a spirit holy,

2. For I have great heaviness and continual sorrow in my heart.

3. For I was myself desiring accursed to exist from the Christ for my brethren, my kinsmen according to the flesh :

4. Whatsoever *they are*, they are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises ;

5. Whose *are* the fathers, and of whom as concerning the flesh the Christ *came*, he that is over all, a God blessed for ever. Amen.

6. Yet not *so pertaineth* as though the word of God hath failed *by their national rejection*. For they *are* not all Israel, which are of Israel :

7. Neither, because they are the seed of Abraham, *are they* all children : even in relation to Isaac, *God said*, he *alone* shall be called thy seed.

8. That is, They which are the children of the flesh, these *are* not the children of God : but the children of the promise are counted for the seed.

9. For this *is* a word of promise, At this time will I come, and Sarah shall have a son.

10. And not only *in this case* ; but also when Rebecca had conceived at one period *twins* by our father Isaac ;

11. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12. It was said unto her, The elder shall serve the younger.

13. According as it is written, Jacob have I loved, but Esau have I hated.

14. What shall we say then? *Is it* unrighteous in God *to do so*? God forbid.

15. For he saith to Moses, I will have mercy on whomsoever I may have mercy, and I will have compassion on whomsoever I may have compassion.

16. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17. And so the scripture saith in relation to Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18. Therefore hath he mercy on whom he will *have mercy*, and whom he will he treats harshly.

19. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20. Nay but, O man, who art thou that repliest against God? The thing formed shall not say to him that formed *it*, Why hast thou made me thus?

21. Or the potter hath not power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. Now if God, willing to shew the wrath *sin incurs*, and to make his power known, endured with much longsuffering vessels of wrath fitted to destruction :

23. That he might make known the riches of his glory to vessels of mercy, which he had afore ordained for glory,

24. Of whom even he did call us, not of the Jews only, but also of the Gentiles ?

25. Even as he saith also in Osee, I will call them my people, which were not my people ; and her beloved, which was not beloved.

26. And it shall come to pass, *that* in the place where it was said, Ye *are* not my people ; there shall they be called children of the living God.

27. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved :

28. For terminating and abridging my discourse, *I will only add*, because the Lord shall effect upon the earth,

29. Even as Esaias hath announced, Except Jehovah of Sabaoth had left us a seed, we probably had been as Sodoma, and been made like unto Gomorrha.

30. And why? We will state. Because the Gentiles, which sought not after justification, attained justification, even justification on account of faith.

31. And Israel, which sought after a law for justification, hath not attained to a law.

32. Wherefore? Because *they sought it* not by faith, but as *obtained* by works. For they stumbled at the stumbling-stone *foretold*;

33. As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: but whosoever believeth on it shall not be ashamed.

CHAPTER X.

1. Brethren, my heart's desire and prayer to God for them is for *their* deliverance.

2. For I bear them record that they have a zeal of God, but not according to knowledge.

3. For they being ignorant of God's justification, and desiring to establish the private, have not submitted themselves unto the justification of God.

4. For Christ *is* an end of law for justification to every one that believeth.

5. For Moses describeth the justification which is of law, That the man which hath done it shall *continue* to live by *doing* it.

6. But the justification which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that *virtually* is, to bring Christ down *from above* :)

7. Or, Who shall descend into the deep? (that *virtually* is, to transport Christ from the dead.)

8. But what saith it? nigh thee: The thing uttered is in thy mouth, and in thy heart: this the thing uttered concerning the faith which we preach is;

9. For if thou shalt confess with thy mouth that Jesus is a Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be delivered *from alienation to God in this world*.

10. For that is believed with the heart for justification; and is confessed with the mouth for that deliverance.

11. And the scripture saith, Whosoever believeth on him shall not be ashamed.

12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13. For whosoever shall call upon the name of Jehovah shall be saved.

14. But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without *a thing* being made publicly known?

15. And how shall they have such a thing, except they be sent such? as it is written, How beautiful are the feet of them that preach glad tidings of good things!

16. Notwithstanding all did not obey the gospel. For Esaias saith, Lord, who hath believed our report?

17. So then the faith *referred to cometh* by hearing, and the hearing by the word of Christ.

18. Nevertheless I do not say, they have not heard. Verily, their sound went into all the earth, and their words unto the ends of the world.

19. Indeed I do not say, Israel did not know. First Moses saith, I will provoke you to jealousy by *them that are* not a nation, *and* by a foolish nation I will anger you.

20. And Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21. And to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

1. Nevertheless I say, God hath not cast away his people. God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2. God hath not cast away his people which he foreappointed *to be so called*. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel,

3. Lord, they have killed thy prophets, digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the divine answer unto him? I have reserved to myself seven thousand men, all of whom have not bowed a knee to *the image of Baal*.

5. Even so also at this present time a remnant according to election by grace has existence.

6. And if by grace, then *is it* not on account of works: otherwise the grace *shewn* is not in that case grace. And if *it be* by works, then is it not grace *that does it*: otherwise the work *effected* does not exhibit grace.

7. Therefore what Israel covets, this it hath not obtained; but the election hath obtained it, and the rest were hardened.

8. (According as it is written, God hath given them a spirit of slumber, eyes that they might not see, and ears that they might not hear unto this day.)

9. Even David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10. Let their eyes be darkened, that they may not see, and bow down their back away.

11. But I do not say, they stumbled that they should perish. God forbid: but I say, that through their fall the deliverance *is come* unto the Gentiles, that the Jews should have inspired emulation.

12. For if the fall of them *added* riches to the world,

and the diminishing of them riches to the Gentiles; how much more their fulness?

13. Yea, I say to you the Gentiles, For indeed inasmuch as I am an apostle of Gentiles, I magnify mine office:

14. If by any means I may provoke to emulation *them which are* my flesh, and may save some of them.

15. For if the casting away of them *be* a reconciling of the world, what *shall any other kind of* receiving *be*, but a withholding of life from the dead?

16. For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

17. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and thou thyself partakest by the root of the fatness of the olive tree;

18. Boast not against the branches. Verily if thou dost boast, thou sustainest not the root, though the root *dost sustain* thee.

19. But thou wilt say, The branches were broken off, that I might be grafted in.

20. Well; because of the unbelief *of God* they were broken off, and though standest through the belief *of God*. Be not highminded, but be intimidated:

21. For if the God of the natural branches spared not himself, then he should not spare himself concerning thee.

22. Behold therefore the goodness and severity of God : toward them which fell, severity ; but toward thee, goodness from God, if thou continue in the goodness : otherwise thou also shall be cut off.

23. And they also, if they abide not still in their unbelief, shall be grafted in : for God is able to graft them in again.

24. For if thou, as to nature, wert cut out of a wild olive tree, and contrary to nature, wert grafted into a good olive tree : how much more shall these, which be the natural *branches*, be grafted into their own olive tree ?

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise against yourselves ; that hardness of a part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, he shall turn away ungodliness from Jacob :

27. And this *shall be* to them the covenant with me, when I should have taken away their sins.

28. As concerning the gospel, *they are* enemies on your account : but as concerning the election, *they are* beloved on the fathers' account.

29. For the gifts and calling of God *are* not regretted *by him*.

30. For as ye in times past have not believed God,

yet have now obtained mercy through their unbelief:

31. Even so have these also now not believed in your mercy, that they also should obtain *deliverance through* mercy.

32. For God hath shut up all on account of unbelief, that he might have mercy upon all.

33. O depth of riches and of wisdom and of knowledge of God therein ! how undiscoverable by investigation *are* his judgments, and his ways past finding out !

34. For who hath known the mind of Jehovah ? or who hath been his counsellor ?

35. Or who hath first given to him, and it shall be given back unto him ?

36. That of him, and through him, and to him, the all things *exist* in it, *even* the glory for ever. Amen.

CHAPTER XII.

1. I beseech you therefore, brethren, on account of the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2. And be not conformed to this age : but be ye transformed in the renewing of the mind, that ye may prove what *is* the good, and acceptable, and perfect, will of God.

3. For I say, through the grace given unto me, to every man that is among you, not to think *of himself*

more highly than he ought to think ; but to think, what every man should esteem sound, that God hath divided the measure of faith.

4. [For as we have many members in one body, and all members have not the same office :

5. So we, *being* many, are as a body in Christ, even *a body* that makes us members one of another.]

6. Even when we have gifts, we differ as to the grace that is given to us, whether prophecy, as to the proportion of faith ;

7. Or a ministry, in the thing ministered : or he that teacheth, in the doctrine he teaches ;

8. Or he that exhorteth, in the exhortation : he that giveth, in simplicity *in doing it* ; he that ruleth, in diligence ; he that sheweth mercy, in cheerfulness ;

9. We *differ* also *in* the love without dissimulation *in shewing mercy* ; *in* abhorring the evil *that excludes it* ; *in* being united by the good in the brotherly love for each other *that it enjoins* ;

10. *In* warmth of affection for the honor of others *that it promotes* ; *in* preparing the way for others *to obtain it* ;

11. *In being* not slothful in the eagerness *to do it* ; *in* being fervent in the spirit *to do it* ; *in* serving the Lord *in doing it* ;

12. *In* rejoicing in the hope *of doing it* ; *in* holding out under the anguish *of not effecting it* ; *in* continuing instant in the prayer *for success* ;

13. *In participating in the privations of the saints that do not succeed ; in pursuing the love that produces mercy to strangers.*

14. Bless them which impel you [bless, and curse not *them which impel you*]

15. To rejoice with them that do rejoice *in relation to mercy*, or to, weep with them that weep *in relation to the same*.

16. The thing *appointed therein* desiring for one another ; not the high things *therein*, but each being made humble by the low Be not wise against yourselves *therein*.

17. *Thus* recompensing to no man evil for evil *therein* ; attending ourselves to things honest in the face of all men *therein*.

18. If it be possible, as much as lieth in you, *aim to live peaceably with all men therein*.

19. Not avenging yourselves *therein* dearly beloved ; indeed give place unto the wrath *you may excite* : for it is written, Vengeance *is mine* ; I will repay, saith Jehovah.

20. Therefore if thine enemy *in this matter* hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome by the evil *done to you in this matter*, but overcome by the good *you do that evil*.

CHAPTER XIII.

1. Let every soul be subject *in this matter* unto

higher powers. For there is no power *in it* unless it be of God: those that do exist *in it* are ordained of God.

2. Whosoever therefore resisteth this power, resisteth the ordinance of God: and they that resist shall receive condemnation among themselves.

3. For the rulers *exercising this power* are not a terror to the good work of *endurance of wrong*, but to the evil of *revenge*. Wilt thou then not be afraid of this power? do the good *work*, and thou shalt have praise of the same:

4. For it is a minister of God to thee with respect to good things. But if thou shouldst do the evil *prompted by revenge*, be afraid; for it beareth not the sword in vain: for it is a minister of God, a revenger to *execute* wrath upon him that doeth the evil *prompted by revenge*.

5. Wherefore *ye* must needs be subject, not only on account of *avoiding* its wrath, but also on account of *what* the conscience *prescribes*.

6. For for this cause also ye pay tribute: so they are God's ministers in enforcing this very thing.

7. Render to all their dues: the tribute to whom the tribute *is due*; the custom to whom the custom; the fear to whom the fear; the honour to whom the honour.

8. Owe no man any thing *in such respects*, but to love one another: for he that loveth another hath fulfilled the law *relating to others*.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if *there be* any other commandment *on this subject* in this record, it is briefly, this, Thou shalt love thy neighbour as thyself.

10. This love worketh no ill to his neighbour: therefore this love *is* a fulfilling of the law *on this subject*.

11. Yet this *fulfilling*, knowing the time fixed, that even now *it is* high time to have been awakened out of sleep: because now *is* our deliverance more easily obtained than when we believed *in the obtaining it by law*.

12. The night *of dependence on law for justification* is far spent, the day *of Christianity* is at hand: we should therefore cast off the works of the darkness *of that night*, and put on the armour of the light *of that day*.

13. We should walk becomingly, as *is usual* in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14. But put on ye yourselves the Christ even Jesus, and make not foreknowledge of the flesh to *fulfil* the lusts *thereof*.

CHAPTER XIV.

1. Him that is weak in the faith receive ye, *but* not to doubtful disputations.

2. One believeth that he may eat all things: another, who is weak, eateth herbs.

3. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4. Who art thou that judgest another man's servant? by his own master's *power* he standeth, otherwise he falleth. But he shall be holden up: for the Lord is able to hold him up.

5. One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6. He that regardeth the day, regardeth *it* unto Jehovah; and he that eateth, eateth to Jehovah, for he giveth God thanks; and he that eateth not to Jehovah, he eateth not, yet he giveth God thanks.

7. For none of us liveth to himself, and none *of us* dieth to himself.

8. For whether we live, we live for the Lord; or whether we die, we die for the Lord: whether we live therefore, or die, we are the Lord's.

9. For to this end Christ died, and revived, that he might be *to man* Lord both of the dead and living.

10. Then why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all ourselves stand before the judgment seat of God.

11. For it is written, *I reveal that I live*, saith

Jehovah, that every knee shall bow to me, and every tongue shall confess concerning itself to God.

12. So then every one of us shall give account of himself.

13. We should not therefore judge one another any more: so judge this rather, that no man put an occasion to fall in *his* brother's way.

14. (I know, and have been persuaded by the Lord of Jesus, that *there is* nothing unclean of itself, except to him that esteemeth any thing to be unclean, to him *it is* unclean.)

15. For if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, on account of whom Christ died.

16. Let not then your good be a cause of evil:

17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy after a spirit holy.

18. For he that in these things serveth the Christ *is* acceptable to God, and in highly esteemed *actions*, to the men *after God*.

19. We therefore follow after the things which make for this peace, and the things wherewith that *peace* may exist by others.

20. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with an impediment.

21. *It is* good neither to eat flesh, nor to drink

wine, nor *to effect any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22. What faith thou hast of thyself, have in the sight of God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23. As he that doubteth has been condemned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

CHAPTER XV.

1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please *his* neighbour for *his* good to edification.

3. For even the Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4. And all things whatsoever were written for our learning, were written, that we through the patience and the comfort recorded in the scriptures, might have the hope of the comfort *they record*.

5. Assuredly the God of that patience and comfort may have granted you to be likeminded one toward another in Christ even Jesus:

6. That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7. Wherefore receive ye one another, as the Christ also received us to the glory of God.

8. For I declare that Christ was a minister of circumcision for the truth of God, to confirm the promises *made* unto the fathers :

9. And that the Gentiles might glorify God for *his* mercy ; as it is written, For this cause I will openly acknowledge thee to the Gentiles, and sing unto thy name.

10. And again it is said, Rejoice, ye Gentiles, with his people.

11. And again it is said, Praise the Lord, all ye Gentiles ; and laud him, all ye people.

12. And again, Esaias saith, There shall be a root of Jesse, and he that is raised up to reign over the Gentiles ; in him shall the Gentiles trust.

13. So the God of that hope, may have completely filled you with all joy and peace in requiring you to believe in the hope, with conviction after a spirit holy.

14. Even I myself also have been persuaded concerning you, my brethren, that ye also are satisfied of goodness *therein*, ye having been filled with all the knowledge *we have respecting it*, being able even to admonish one another.

15. And more boldly *acting*, I have written, us, partly as putting you in mind, on account of the grace that has been given to me of God,

16. That I should be a minister of Christ even Jesus, ministering the gospel of God, that the offer-

ing up of the Gentiles might be acceptable, having been sanctified by a spirit freed from guilt.

17. I have therefore the glorying that exists in the Dispensation of Jesus those things which exist before God.

18. For I dare not speak of any of those things which Christ hath not wrought through my commands for the hearing of the Gentiles, in word and deed,

19. By mighty signs and wonders, by supernatural power; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel concerning the Christ.

20. And thus I am ambitious to preach the gospel, not where Christ was named, in order that I should not build upon another man's foundation :

21. But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22. On which account also I have oftentimes been much hindered from coming to you.

23. But now having no more place in these parts, and having a great desire these many years to come unto you whensoever I take my journey into Spain.

24. For I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be through a part *of you* filled with your *company*.

25. But now I go unto Jerusalem to minister unto the saints.

26. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27. It hath pleased them verily ; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in temporal things.

28. When therefore I have performed this, and have sealed this fruit, I will come by you into Spain.

29. And I have perceived that, when I come unto you, I shall come with a fulness of blessing after Christ.

30. Yet I beseech you, for the Lord Jesus Christ's sake, and for the love of the spirit's *freedom from guilt*, that ye strive together with me in *your* prayers to God for me ;

31. That I may be delivered from them that do not believe in Judæa ; and that my service which *I have* for Jerusalem may be accepted of the saints ;

32. That I may come unto you with joy by the will of the Lord of Jesus.

33. Then the God of the peace *attending such joy shall be* with you all. Amen.

CHAPTER XVI.

1. Now I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea :

2. That ye receive her in Jehovah, as is due to the saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3. Greet Priscilla and Aquila my helpers in the Dispensation of Jesus:

4. Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5. And *greet* the church that exists by their house. Salute my wellbeloved Epænetus, who is a firstfruit of Achaia unto Christ.

6. Greet Mary, who bestowed much labour on you.

7. Salute Andronicus and Junia, my kinsmen and fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8. Greet Amplias the beloved in Jehovah.

9. Salute Urbane, our helper in Christ, and Stachys my beloved.

10. Salute Apelles the approved in Christ. Salute them which are after the Aristobulus.

11. Salute Herodion my kinsman. Greet them that be after the Narcissus, which are in Jehovah.

12. Salute Tryphena and Tryphosa, who labour in Jehovah. Salute the beloved Persis, which laboured much in Jehovah.

13. Salute Rufus the chosen in Jehovah, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16. Salute one another with an holy kiss. All churches of the Christ salute you.

17. Now I beseech you, brethren, mark them which cause the divisions and stumbling blocks to the doctrine which ye have pursued; and avoid them.

18. For they that are such serve not our Lord Christ, but their own belly; and by their good and fair speeches, they deceive the hearts of the simple.

19. And your obedience is come abroad unto all *men*. I am glad therefore on your behalf: yet I would have you to be wise unto that which is good, and simple concerning that which is evil.

20. Then the God of the peace *thus derived* shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you.

21. Timotheus the workfellow, and Lucius Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, who wrote *this* epistle in Jehovah, salute you.

23. Gaius the host of me and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus the brother.

24. So then *it is* with him that is of power to stablish you in my gospel and the preaching of Jesus Christ, by a revelation of a mystery, which has been kept secret since time began,

25. But now is made manifest, even by writings of prophets, according to a commandment of the everlasting God, for obedience of faith by all nations,

26. After *his* having been acknowledged an only wise God, through Christ even Jesus,

27. *That the glory of this establisment exists for ever. Amen.*

THE COLLATION
OF THE
VATICAN ENGLISH VERSION
OF THE
EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS,
WITH
THE AUTHORIZED ENGLISH VERSION.

In this Collation the Authorized Version is printed as the Text, and in the Largest Type ; such parts of which as according to the Vatican Manuscript are Spurious, or Erroneously Translated, are printed in Black Letter ; in the last case, the Correct Translation being placed in Smaller Ordinary Type immediately over the place ; in like manner are those portions Printed and Placed, which according to the Vatican Manuscript are Omissions in the Authorized Version. Not any of the Italic Printing is absolutely expressed in the Greek Original.

THE COLLATION
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OF THE
EPISTLE OF PAUL THE APOSTLE TO
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CHAPTER I.

1. Paul, a servant of Jesus Christ, called ~~to be~~
an apostle, ^{having been} separated unto ^a ~~the~~ gospel of God,
2. (Which he ~~had~~ promised afore by his prophets
in ^{writings} ~~the~~ holy scriptures,)
3. Concerning his Son ~~Jesus Christ~~ our Lord
which was made of the seed of David ^{as} ~~according~~ to
~~the~~ flesh ;

4. And ^{which was} **Λ** declared ^{as} to ^a be ⁱⁿ the Son of God ^a **with** power, **according** to ^{of Jesus Christ our Lord} the spirit of holiness, by ^a the resurrection from the dead **Λ**:

5. By whom we have received grace and apostle-ship, for obedience ^{concerning} to the faith ^{of} **among** all ^{the} **Λ** nations ^{in relation to} **for** his name :

6. Among whom ^{are} **are** ye also ^{after} the called **of** Jesus Christ,

7. ^{With} **To** all that be in Rome beloved of God, ^{all that are} **Λ** called to be saints : Grace to you and peace from God our Father and ^{Christ's Lord} the **Λ** Lord Jesus **Christ**.

8. ^{indeed} First **Λ** I thank my God ^{in respect of} **through** Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you **always in my prayers**.
^{Always in my prayers for you}

10. ^{shall} **Λ** Making request, if by any means now at length I **might** have a prosperous journey by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end ^{that} **Λ** ye may be established ;

12. ^{For} **That** ^{to} **is that I may** be comforted together with you by the mutual faith both of you and me.

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you **also, eben as among other Gentiles.**

^{As indeed to the other Gentiles}

14. **I** am debtor, both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15. So ^{the thing desired by} **as much as** ^{also} **in me** **is I am ready** to preach the gospel to you that are at Rome **also.**

16. For I am not ashamed of the gospel **of Christ**: for it ^{exists a} **is the** power of God ^{with respect to} **unto** salvation to every one that believeth; to ^a **the** Jew **first**, and also to ^a **the** Greek.

17. For therein is ^{a justification} **the righteousness** of God revealed ^{by} **from** faith to faith: as it is written, The just shall live by faith.

18. ^{And} **For the** wrath ^{by} **of** God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth ^{he reveals to them} **in** unrighteousness;

19. Because that which ^{is} **may be** known of God is manifest ^{to} **in** them ; ^{and this} **for God** hath shewed ^{God} **it** unto them.

20. For the invisible things of him from the creation of the world **are clearly seen**, being ^{considered in} **understood** ^{he is clearly seen,} **by** the things that are made, ^{to the end} **even** his ^{might be} eternal power and Godhead ; **so** that they **are** without excuse :

21. Because that, when they knew God, they glorified **him not as God** ^{or} **neither** were thankful ^{not as to a God} ; but became vain in their imaginations, and their foolish heart was darkened.

22. Professing **themselves** to be wise, they became fools,

23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24. Wherefore God also gave them up to **unclean-** ^{with respect to uncleanness, that they might} **ness through** the lusts of their **own** hearts, **to** dishonour their **own** bodies **between themselves** :

25. ^{Whosoever} **Who** ^{the} changed the truth of God into a ^{just specified} **lie**, and worshipped and served the ^{thing created} **creature**

more than ^{He that has created} **the Creator**, who is blessed for ever.
Amen.

26. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving **in themselves** that recompence ^{to them} of their error which was meet.

28. And even as they did not ^{choose an acknowledgment of} **like** to retain **God** **in their knowledge**, God gave them over to a reprobate mind, to do those things which are not ^{fitting} **convenient**;

29. Being ^{complete in} **filled with** all unrighteousness, **for-**
nication, wickedness, covetousness, maliciousness;
full of envy, murder, debate, deceit, malignity;
whisperers,

^{Whisperers}
30. **Backbiters**, haters of God, spiteful, proud,
boasters, inventors of evil things, disobedient to
parents,

31. Without understanding, covenantbreakers,
without natural affection, **implacable**, unmerciful:

32. Who ^{acknowledging} **knowing** the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER II.

1. Therefore thou art inexcusable, O man, who-soever thou art that judgest: for ^{to what} **wherein** thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2. ^{And} **But** we are sure that the judgment of God is according to truth against them which commit such things.

3. ^{Yet thou} **And** thinkest **thou** this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God.

4. ^{But thou} **Or** despisest **thou** the riches of his goodness and forbearance and longsuffering; not ^{perceiving} **know=ing** that the goodness of God leadeth thee to repentance?

5. ^{So then} **But** after thy hardness and impenitent heart, ^{thou} **A** treasurest up unto thyself wrath against ^a **the** day of wrath and revelation of ^{by} **the** righteous judgment **of** God;

6. Who will render to every man according to his deeds:

7. To them who by patient continuance in well ^{indeed} doing ^{eternal life,} seek for ^{glory} and honour and immortality **eternal life** :

8. ^{And to} **But** ^{or that} **unto** them that are contentious, **and** do ^{that they know} not obey the truth ^{or that} **but** ^{the} obey ^{that they condemn} unrighteousness ^{indeed}, indignation and wrath,

9. Tribulation and anguish, ^{to} **upon** every soul of man that doeth ^{the} evil ^{just described} of the Jew ^{indeed} first, **and** also of the Gentile ;

10. But ^{and} glory, ^{the} honour, and peace, to every man ^{just described} that worketh ^{good} ^{indeed}, to the Jew first, **and** also to the Gentile :

11. For there is no respect of persons with God.

12. For as many as ^a **have sinned** without ^{law} **law** ^{sinned irrespective of law, even they} **shall also** **perish without law** : and as many as ^{with a} **have sinned in the law** ^{sinned through} **shall be judged by the** ^{they shall be judged ;} **law,**

13. For not the hearers of ^a **the** law **are** just before God, but the doers of ^a **the** law **shall be justified**.

14. For ^{as} **when the** Gentiles, which have not ^{an actual} **the** law ^{should do} **do** by nature, ^{requisite for justification} **the things contained in the law,**

these, having not ^{an actual} **the** law, are a law unto themselves :

15. Which shew the work of the law written in ^{by their testifying by} their hearts, ^Λ their conscience **also bearing wit-**
^{reasonings between one another,} **ness,** and **their thoughts** the **mean while** ac-
 cusing or else excusing **one another ;**

16. In the day ^{of these things,} **when** God shall judge the secrets
^{the} of ^{after} **men** **by Jesus Christ** according to my gos-
^{by Christ, even Jesus} pel ^Λ.

17. ^{And if} **Behold** thou art called a Jew, and retest
^{on a} **in the law,** and ^{art exalted by} **makest thy boast of God,**

18. And knowest *his* will, and approvest the things
 that are more excellent, being instructed out of the
 law ;

19. And ^{hast confidence to be} **art confident that thou thyself art** a
 guide of the blind, a light of them which are in dark-
 ness,

20. An instructor of the foolish, a teacher of babes,
^{having} **which hast** the form of ^{the} **Λ knowledge** and of the truth
^{for so doing} **Λ in the law.**

21. ^{But} **Λ Thou therefore** which teachest another,
^{thou} **Λ teachest thou** not thyself. Thou that preachest a
 man should not steal, ^{thou} **Λ dost thou** steal.

22. Thou that sayest a man should not commit adultery, ^{thou} **Λ** dost **thou** commit adultery. Thou that abhorrest idols, ^{thou} **Λ** dost **thou** commit sacrilege?

23. Thou that ^{art exalted by a} **makest thy boast of the** law, through breaking the law ^{thou} **Λ** dishonourest **thou** God.

24. For the name of God is blasphemed ^{by} **among** the Gentiles through you, as it is written.

25. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26. Therefore if the uncircumcision keep the righteousness of the law, **shall not** his uncircumcision ^{with respect to circumcision shall not} **Λ** be counted **for circumcision**.

27. ^{Even the} **And shall not** uncircumcision which is by nature, if it fulfil the law, ^{shall} **Λ** judge thee, who by ^{means of} **Λ** the letter and circumcision ^{art a transgressor of} **dost transgress** the law.

28. For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29. But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in **the** spirit,

and not in ~~the~~ letter; whose praise is not of men, but of God.

CHAPTER III.

1. What advantage then hath the Jew? or what ^{is the} ~~profit~~ ^{the} ~~is there~~ of ^{the} ~~circumcision~~?

2. Much every way: chiefly ^{indeed} ~~because~~ that ~~unto~~ ^{were believed by them} ~~them~~ were committed the oracles of God ~~Λ~~.

3. For what if some did not believe? ~~shall~~ ^{shall not} their unbelief ~~Λ~~ make the faith of God without effect?

4. God forbid: yea, let God be true, ^{though} ~~but~~ every ^{becomes} ~~man~~ ^{indeed} ~~Λ~~ liar; as ^{if} ~~it~~ is written, That ^{shouldst} ~~Λ~~ thou ~~mightest~~ ^{have been declared just by} ~~be justified~~ ^{verily thou shouldst} in thy sayings, and ~~mightest~~ overcome when thou art judged.

5. But if our unrighteousness commend the righteousness of God, ^{how} ~~what~~ shall we say? ^{is not} ~~Is~~ God ~~Λ~~ unrighteous who ^{bringeth on us the punishment} ~~taketh vengeance~~? (I speak as a man)

6. God forbid: for then how shall God judge the world?

7. ^{Verily} ~~For~~ if the truth of God hath more abounded through my lie unto his glory; why yet am ^{even} ~~Λ~~ I ~~also~~ ^{to be} judged ~~as~~ a sinner?

8. And not *rather*, (as we be slanderously reported,

and as some affirm that we say,) ^{We should do the evil we are charged with doing} **Let us do evil,**
^{the sought} that ^{the condemnation of whom} **whose** ^{excellence} **Damnation** ^{have} **is just.**
 that ^{all} **good** ^{Not any} **may come?**

9. What ^{then} **are** we **better** than they? **No**
in no wise : for we have before proved both Jews
 and ^{all} **Gentiles**, that they are **all** under sin ;

10. As it is written, There is none righteous, no,
 not one :

11. There is none that understandeth, there is
 none that seeketh after God.

12. They are all gone out of the way, they are
 together become unprofitable ; there is none that
 doeth ^{goodness} **good**, no, not one.

13. Their throat *is* an open sepulchre ; with their
 tongues they have used deceit ; the poison of asps *is*
 under their lips,

14. ^{Of whom, their} **Whose** mouth *is* full of cursing and bitter-
 ness :

15. Their feet *are* swift to shed blood :

16. Destruction and misery *are* in their ways :

17. And ^a **the** way of peace have **they** not
 known :

18. **There** ^{is} **is** no fear of God ^{is} **before** their eyes.

19. Now we know that what things soever the law

saith ^{it gives utterance, in order} **it saith** to them who are under the law, ^{should} **that every mouth may be stopped,** and ^{being liable to condemnation,} **all the world** ^{should come to} **may become guilty before God** ^{for pardon} **Λ.**

20. ^{Because} **Therefore** ^{works} **by the deeds** of the law, ^{every} **there** ^{shall not} **shall no flesh** ^{means of} **Λ be justified** in his sight: for by ^{there} **the** ^{an acknowledgment} **law** **Λ is the knowledge** of sin.

21. But now ^{justification being} **the righteousness of God** with-
out ^{justification by God has been made manifest} **the law, is manifested,** being witnessed by the
law and the prophets;

22. Even ^{a justification by} **the righteousness of God** ^{through} **which is**
^{concerning} **by faith of Jesus Christ** ^{has been made manifest} **Λ unto all and upon all**
^{every one} **them** ^{believes} **that beliebe:** for there is no difference:

23. For all have sinned, and come short of the
glory of God;

24. Being justified ^{as a gift} **freely** by his grace through
^{the Dispensation of} the redemption that is in **Christ Jesus:**

25. Whom God hath set forth ^{point out} **to be** a propitiation
through faith in his blood, to ^{justification by} **declare his righteous=**
^{had before existed} **ness for** the remission of sins that **are past,** through
the forbearance of God;

26. To ^{point out} **declare, I say,** at this time his ^{justification} **righteous=**
^{even justifying} **ness:** that he might be just, and **the justifier** of
him which believeth in Jesus.

27. Where^{then} ~~is~~ boasting ~~then~~ ~~It is~~ excluded?
By what law of works? ^{Is it not indeed,} ~~May~~ but by ^a ~~the~~ law of faith.

28. Therefore we conclude that a man is justified by faith without the ^{works} ~~deeds~~ of the law.

29. ^{Otherwise is} ~~Is~~ he^{is} the God of the Jews only; ~~is~~ he not also of the Gentiles; ^{verily he is} ~~Yes~~, of the Gentiles also:

30. Seeing ~~it is~~ one God, which ^{will} ~~shall~~ justify ~~the~~ circumcision by faith, and uncircumcision through ^{the} ~~faith~~.

31. Do we then make void ~~the~~ law through ^{the} ~~faith~~?
God forbid: yea, we establish ~~the~~ law.

CHAPTER IV.

1. ^{How} ~~What~~ shall we ~~say~~ then ^{style} ~~that~~ Abraham our father as ~~pertaining~~ to ~~the~~ flesh ~~hath~~ found?

2. For if Abraham were justified by works, he hath ~~whereof~~ to glory; but not before God.

3. For what saith the scripture? Abraham believed God, and it was counted unto him ^{unto justification} ~~for~~ ~~righteousness~~.

4. Now to him that worketh is the reward not reckoned of grace, but of debt.

5. But to him that worketh not, but believeth on

him that justifieth the ungodly, his faith is **counted**
reckoned unto justification
for righteousness.

6. Even as David also describeth the blessedness
reckons justification
of the man, unto whom God **imputeth righteousness**
ness without works,

7. *Saying*, Blessed *are* they whose iniquities are
forgiven, and whose sins are covered.

8. Blessed *is* the man concerning to whom Jehovah **the Lord** will
reckon
not **impute** sin.

9. *Cometh* this blessedness then upon the circum-
cision *only*, or upon the uncircumcision also? for
we say that faith was reckoned to Abraham **for**
unto justification
righteousness.

10. How was it then reckoned? when he was in
circumcision, or in uncircumcision? Not in circum-
cision, but in uncircumcision.

11. And he received the sign of circumcision,
justification obtained through
(a seal of the **righteousness of** the faith **which**
of him that is
he had yet being uncircumcised) that he might be
a
the father of all them that believe, through his **though they be**
being
not **circumcised**; that his method of justification **righteousness** might be
reckoned
imputed unto them **also** :

12. And a **the** father of circumcision to them who

are not of ~~the~~ circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through ~~the~~ law, but through the ^{justification} **righteousness** of faith.

14. For if they which are of ~~the~~ law *be* heirs, ^{the} **faith** is made void, and the promise made of none effect:

15. Because ~~the~~ law worketh wrath: for where no law is, ^{can be} *there* ~~is~~ no transgression.

16. Therefore ^{justification} *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is ^a ~~the~~ father of us all,

17. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18. Who ^{having hope, he} against hope, **believed in hope**, that he might become ^a ~~the~~ father of many nations, accord-

ing to that which was spoken, So shall thy seed be.

19. And being not weak in ^{the} faith, he ^{regarded} **considered** ^{being} **not** his own body now dead, **when he was** about an hundred years old, ^{and} **neither yet** the deadness of Sarah's womb :

20. ^{Yet} **He** staggered not at the promise of God ^{the} through ^{of others} **unbelief** ^{the} **giving** ^{having ascribed} glory to God ;

21. And ^{been} **being** fully persuaded that, what he had promised, he was able also to perform.

22. **And** therefore it was ^{reckoned} **imputed** to him **for** ^{unto justification} **righteousness**.

23. Now it was not written for his sake alone, ^{reckoned} that it was **imputed** to him ;

24. But for us also, to whom it shall be ^{reckoned} **imputed**, if we believe on him that raised up Jesus our Lord from the dead ;

25. Who was delivered for our offences, and was raised again for our justification.

CHAPTER V.

1. ^{Now having been} **Therefore being** justified by faith, we have peace with God through our Lord Jesus Christ :

2. By whom also we have ^{the introduction} **access by faith** into this grace wherein we stand, and rejoice in hope of the glory of God.

3. And not only ^{have that} **so**, but ^{also have glorying the} **we glory** in ^{tribula-} **tribula-**
^{attendant on that state} **tions also**: knowing that ^{those tribulations} **tribulation** ^a worketh **pa-**
tience;

4. And ^{that} **patience** ^{an} **experience**; and ^{that} **experience** ^a **hope**:

5. And ^{that} **hope** maketh not ashamed; because the love of God is shed abroad in our hearts by ^{a Spirit} **the**
Holy Ghost ^{has been} which **is** given unto us.

6. **For when we were** yet ^{If truly Christ existing of us as} **without strength**,
^{weak} **in due time Christ** ^{on account of} **died for** the ungodly.

7. For scarcely ^{on account of right} **for a righteous man** ^{any} **will one**
^{on account of the} **die**: yet peradventure ^{promised to the righteous, any one} **for a good man some** **would**
even dare to die.

8. ^{Now} **But** God commendeth his love ^{unto} **toward** us,
^{when} **in that while** we were yet sinners, Christ died
^{on our account} **for us**.

9. Much more then, ^{having been} **being** now justified by his blood, we shall be saved **from wrath** through
^{from the wrath we had incurred} **him**.

10. For if, when we were enemies, we were re-

conciled to God by the death of his Son, much more,
 having been **being** reconciled, we shall be saved by his life.

11. And not only *so*, but **we** also ^{shall be rejoicing} **joy** in God ^{now}
 through our Lord Jesus Christ, by whom ^{obtained} **we** ^{reconciliation} **have**
now received the atonement.

12. ^{For this reason. As} **Wherefore** ^{the enmity by} **as** by one man ^{the temporal} **sin** entered
 into the world, and ^{that enmity} **death** by ^{this} **sin**: and so **death**
^{by incurring which} passed upon all men, **for that** all **have** sinned:

13. For ^{previous to} **until** ^{reckoned} **the** law sin was in the world: but
 sin is not **imputed** when there is no law.

14. Nevertheless ^{temporal} **death** reigned from Adam to
 Moses, even over them that had not sinned after the
 similitude of Adam's transgression, who is ^a **the**
 figure of him that was to come.

15. But not as the offence, so **also** is the free gift.
 For if through the offence of one many ^{died} **be dead**,
 much more the grace of God, and the gift by grace,
^{the} **which is** by **one** man, Jesus Christ, **hath** abounded
 unto many.

16. And not as *it was* by one ^{having} **that** sinned, *so is*
 the gift: for the judgment ^{came} **was** by one **to** condemn-
^{freed from} **ation**, but the free gift ^{with respect to} **is of** many offences ^{with respect to} **unto** jus-
 tification.

17. For if ^{through} ~~by~~ ^{man} one ^{temporal} man's offence ^{the} death reigned by one ^{the} ~~Λ~~; much more they which receive ^{justification offered in this life,} ~~Λ~~ abundance of ^{the} grace and of the ^{the man} gift of righteousness, shall reign in life by ^{one} ~~Λ~~ one ^{man} ~~Λ~~, Jesus Christ.

18. Therefore ^{then} ~~Λ~~ as by ^{one} the offence of one ^{an effect attached with respect} judgment came upon all men ^{justification with respect to} ~~Λ~~ to condemnation; even so by the righteousness of one ^{an effect attached with respect to} the free gift came upon all men ^{justification with respect to} ~~Λ~~ unto justification of life.

19. For as by one man's disobedience many were constituted sinful made sinners, so by the obedience of one shall constituted just many be made righteous.

20. ^{Now} Moreover the law entered ^{concealed} ~~Λ~~, that the offence ^{become more} might abound. But were ^{the enmity became more} sin abounded, grace did much more abound:

21. That as ^{the enmity did reign through temporal} sin hath reigned unto death, even ^{should} ~~Λ~~ so might ^{justification} grace reign through righteousness unto ^{even Jesus} eternal life by ~~Λ~~ Jesus Christ ^Λ our Lord.

CHAPTER VI.

1. ^{Then} ~~Λ~~ What shall we say ^{should} then? shall we ^{that enmity} ~~Λ~~ continue in sin, that grace may abound?

2. God forbid. ^{Whatsoever} ~~How~~ shall we ^{were, we died} that are dead ^{that enmity, how then shall we} to sin live any longer therein.

3. ^{Verily} ~~Know~~ ye ^{do remember} ~~Λ~~ not ^{whatsoever we were, we} ~~Λ~~, that so many of us as were

baptized into **Jesus** Christ; **were baptized** into
we were baptized,
 his death[^]

4. Therefore we are buried ^{as well as} **with** him by ^{the} **baptism**
that
 into[^] death: that **like** as Christ was raised up from
 the dead by the glory of the Father, **even** so we also
 should walk in newness of life.

5. For if we have been planted together in the
 likeness of his death, we shall be also *in the likeness*
 of *his* resurrection:

6. ^{And} **Knowing** this, ^{remembering} **this**, ^{was} **that** our old man **is** crucified
the enmity by **with him**, that the body of ^{should have been} **sin** **might be** destroyed,
be a slave to that enmity
 that henceforth we should not **serve sin**.

7. For he that ^{has died with Christ **is dead** ^{has been justified} **is freed** ^{that enmity} **from sin**.}

8. ^{And that} **Now** if we ^{died} **be dead** with Christ, we believe
have life as well as
 that we shall also **live with** him:

9. Knowing that Christ ^{having been} **being** raised from the
 dead dieth no more; death hath no more dominion
 over him.

10. For ^{on what account} **in that** he died[^], ^{unto the enmity by sin} he died **unto sin**
and on what account
 once: **but in that** he liveth, he liveth unto God.

11. ^{So also ye} **Likewise**, reckon ^{your state} **ye also yourselves** to
one **be** ^{enmity by} **dead** ^{and} **indeed** **unto sin**, **but** **alive** unto God
in the Dispensation of
through Jesus Christ our Lord.

12. Let not ^{that enmity} **sin** therefore reign in your mortal body, that ye should obey ^{its desires} **it in the lusts thereof.**

13. Neither yield ye your members *as* instruments of unrighteousness unto ^{that enmity} **sin**: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14. For sin shall not have dominion over you: for ye are not under ^a **the** law, but under grace.

15. ^{But how can} ~~What~~ **then shall** we sin, ^{seeing} **because** we are not under ^a **the** law, but under grace? ^{It cannot be} **God for=**
bid.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience ^{justification} unto **righteousness**?

17. ^{Now} **But** God be thanked, ^{though} **that** ye were **the** servants of ^{the enmity by} **sin**, **but** ye have obeyed from the heart; ^{on account of which a} **that** form of doctrine ^{unto} **which** was delivered **you.**

18. ^{And having been set} **Being then made** ^{the enmity on account of} free from **sin**, ye ^{were made} **became**
^{the justification} **the** servants of **righteousness.**

19. (I speak after the manner of men ^{as respects} **because** of

the infirmity of your flesh :) ^{so} **for** as ye **have** yielded
the unexpiation your members servants to **uncleanness** and to in-
the unjusti-
fication of man **iquity unto iniquity**; **eben** so now yield your
the justification with respect to consecration members servants to **righteousness unto holi-**
ness.

20. For when ye were the servants of ^{the enmity by} **sin**, ye were
maintaining the justification of man free from **righteousness.**

21. What fruit had ye then in those things whereof
 ye are now ashamed? for the end of those things
 is death.

22. But now ^{having been} **being** made free from ^{the enmity by} **sin**, and ^{having} **be-**
in consecration to
 come servants to God, **ye** have your fruit **unto holi-**
reconciliation to God **ness**, and the end everlasting life.

23. For the wages of ^{the enmity by} **sin** is death; but the gift of
even Jesus God is eternal life through **Jesus** Christ **our** Lord.

CHAPTER VII.

1. ^{Verily} **Know** ye ^{do} **not**, ^{consider} **brethren**, (^{with a knowledge of law} **for** **I** **speak** **to** **them**
that know the law,) **how** that the law hath do-
the that is under it minion over **a** man ^{it has life} **as** long as **he** **liveth**?

2. For the woman which hath an husband is bound
 by the law to **her** husband so long as he liveth; but
should have died
 if the husband **be** **dead**, she is loosed from the law
concerning
of **her** husband.

3. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband ^{should have died} **be dead**, she is free from that law; so that she is no adulteress, though she be married to another man.

4. Wherefore, my brethren, ^{even} **ye** also ^{were put to death} **are become dead** to the law by the body of ^{the} **Christ**; that ye should be married to another, *even* to him who ^{has been} **is** raised from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the ^{suffering through the} **motions of** sins which were by the law ^{incurred} **did** work in our members to bring forth fruit unto death.

6. But now we are ^{let slip} **delibered** from the law, ^{we having died to what} **that being dead wherein** we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known ^{the enmity by} **sin**, but by **the** law: for ^{even} **I** had not known ^{the desire of evil to have this effect} **lust**, except the law had said, Thou shalt not covet.

8. But ^{the enmity by} **sin**, taking ^{advantage of} **occasion by** the commandment, ^{perfected} **wrought** in me ^{every eager desire} **all manner of con=**

cupiscence. For without **the** law sin ^{is} **was** dead.

9. For I was alive without **the** law once: but when the commandment came, sin revived, and I died.

10. And the commandment, which ^{led} **was ordained** to life, I found *to be* unto death.

11. For ^{the enmity by} **sin**, taking ^{advantage of} **occasion by** the commandment, deceived me, and by it slew *me*.

12. Wherefore the ^{verily} **law is** holy, and the commandment holy, and just, and good.

13. Was then that which is good made death unto me? God forbid. But ^{the enmity by} **sin**, that ^{sin should be made apparent} **it might appear** **sin, working death in me** by that which is good ^{working death in me} **sin**; that ^{the enmity by} **sin** ^{through} **by** the commandment might become exceeding sinful.

14. For we know that the law is spiritual: but I ^{fleshly} **am carnal**, ^{having been} **and** ^{the enmity by} **sold** under **sin**.

15. For that which I do I allow not: for ^{not} **what** I would, that do I **not**; but what I hate, that ^I **do** **it**.

16. If then I do that which I would not, I consent unto the law that *it is* good.

17. ^{For} **Now** ^{not even} **then** it is **no more** I that do it, but sin that dwelleth in me.

18. For I know that in me (that is, in my flesh,) dwelleth no ^{advantage} **good thing**: for ^{the power} **I** ^{desire} **will** is present with me; but ^{the power} **how** to perform that which is good ^{is} **I find** ^{present.} not **I**.

19. For **the good** ^{not what} **that** I would ^{effect, namely, good} **I do not**: but ^{what} **the evil which** I would not, ^{bring about} **that I do**.

20. Now if ^{what} **I** ^{not desire} **do** ^{effect} **that I would not**, it is ^{not} **no more** I that do it, but sin that dwelleth in me.

21. I find ^{indeed the} **then** a law, that ^{desires in me to effect the} **when I would do** good, ^{that in} **evil is present with** ^{it lies near the evil} **me**.

22. For I delight in the law of ^{the mind} **God** after the inward man:

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of ^{the enmity by} **sin** which is in my members.

24. **O** ^{am I as a} wretched **man** **that I am**! who shall deliver me from the body of this death?

25. I thank God through Jesus Christ our Lord. ^{For verily indeed} **So then** with the mind I myself serve ^a **the** ^{approved} **law** of God; but with the flesh ^a **the** ^{productive} **law** of sin.

CHAPTER VIII.

1. *There is* therefore now **no** condemnation^{for nothing} **to** them which are in **Christ** Jesus **who walk not after the flesh, but after the Spirit.**

2. For the law of the spirit of ^{the} **life** in **Christ** ^{the Dispensation of} **Jesus** ^{sets thee} **hath made me** free from the law ^{concerning the enmity by} **of** sin and **death.**

3. For ⁱⁿ **what** the law ^{wanted power} **could not do**, in that it was weak through the flesh, God ^{having sent} **sending** his own Son in the likeness of sinful flesh, and ^{concerning} **for** sin, condemned ^{the enmity by} **sin** ^{to} **in** the flesh:

4. That the ^{justification} **righteousness** of the law might be ^{completed by} **fulfilled** in us, who walk not after the flesh, but after the spirit.

5. For they that are after the flesh ^{esteem} **do mind** the things of the flesh; but they that are after the spirit the things of the spirit.

6. ^{And the esteem of the flesh} **For to be carnally minded is** death; ^{the esteem of the spirit} but **to be spiritually minded is** life and peace.

7. Because the ^{esteem of the flesh} **carnal mind** **is** enmity against God: for it is not subject to the law of God, ^{it is not even possible it} **neither** indeed **can** be.

8. So then they that ^{exist after} **are in** the flesh cannot please God.

9. But ye are not ^{after} **in** the flesh, but ^{after} **in** the spirit, if so be that ^a **the** ^{accepted} spirit ^a **of** God dwell in you. Now if any man have not ^a **the** ^{accepted} spirit ^a **of** Christ, he is none of his.

10. And if Christ ^{indeed} *be* in you, the ^{will be} **body is** dead because of sin; but the spirit ^{will have} **is** life because of ^{justification} **righteousness**.

11. But if the ^{accepted} spirit ^a **of** him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies ^{on account of} **by** his spirit that dwelleth in you.

12. Therefore ^{indeed} **brethren**, we are ^{not} **debtors** ^{by} **not to** the flesh to live ^{that that is after} **after the** flesh.

13. For if ye ^{should} **live** after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.

14. For as many as are led by ^a **the** ^{accepted} spirit ^a **of** God, they are **the** sons of God.

15. For ye ^{did} **have** not ^{receive a} **received the** spirit of bondage again to fear; but ye ^{did receive a} **have received the** spirit of adoption, whereby we cry, Abba, ^{the} **of** Father.

16. The spirit^{of adoption} **Λ** itself beareth witness ^{to} **with** our spirit, that we are ~~the~~ children of God:

17. And if children, then heirs; heirs^{indeed} **Λ** of God; ^{even} **and** joint-heirs with Christ, if so be **that** we suffer ^{together, in order} **with him** that we may be also glorified together.

18. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed ^{to} **in** us.

19. For the earnest expectation of the creature waiteth **for** the manifestation of the sons of God.

20. For the creature was made subject to^{the} **Λ** ^{of expectation} vanity^{means} **Λ**, not willingly, but by **reason** of him who hath subjected ^{it by a} **the same in** hope,

21. ^{That even} **Because** the creature itself **also** shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only ^{as creatures} **they**, but ^{those} **ourselves also** which have the firstfruits of the spirit, even we ourselves groan ^{in relation to} **within** ourselves **waiting** for **the** adoption, ^{awaiting} **to wit** the redemption of our body.

24. For we ^{were} **are** saved ^{only as far as the} **by** hope ^{of attaining it. Now} **but** hope that is seen is not hope: for what a man seeth, why doth he yet hope for ^{it} **Λ**?

25. But if we hope for that we see not, ^{by means of patience} **then do** we **with patience** wait for *it*.

26. ^{And thus also} **Likewise** the spirit ^{of patience} **also** helpeth ^{with} **Λ** our ^{want of strength} **infirmities**: for we know not what we should pray for as ^{necessary} **we ought**: but the spirit ^{of patience} **Λ** itself maketh ^{silent} intercession **for us** with **Λ** groanings **which cannot be uttered**.

27. And he that searcheth the hearts ^{hath acknowledged} **knoweth** what is the mind of the spirit, ^{of patience} **Λ** because ^{it} **he** maketh intercession for the saints according to *the will of God*.

28. ^{For} **And** we know that all things ^{God worketh} **work** together for good to them that love God, to them who are ^{after his design existing} **the called according to his purpose**.

29. ^{Because} **For** whom he did ^{appoint to be so designated} **foreknow**, he also did ^{define} **predestinate to be conformed** ^{persons having forms after} to the image of his Son, that he might be ^a **the** firstborn among many brethren.

30. ^{So} **Moreover** whom he did ^{define} **predestinate**, them he also called: and whom he called, them he also

justified: and whom he justified, them he also glorified.

31. What shall we then say to these things? If God *be* for us, who *can be* against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us ^{the} all things ^{we really need}?

33. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34. Who *is* he that condemneth? *It is* Christ ^{having been raised} that died, yea rather, **that is risen** again, who is ^{so intercedes with} even at the right hand of God, who **also maketh intercession for us.**

35. Who shall separate us from the love of ^{God that is in the Dispensation of Jesus} **Christ**? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. ^{Yet} **Nay** in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor

life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

39. Nor height, nor depth, nor any other ^{creation} **creature**, shall be able to separate us from the love of God, which is in **Christ** Jesus ^{the Dispensation of through} **our** Lord.

CHAPTER IX.

1. I say the truth, in ^{the Dispensation of Jesus feign} **Christ**, I **lie** not my conscience **also** bearing me witness in ^{a spirit} **the** holy **Ghost**,

2. ^{For} **That** I have great heaviness and continual sorrow in my heart.

3. For I ^{was} **could wish that** myself ^{desiring} **were** accursed ^{to exist} **Λ** from ^{the} **Christ** for my brethren, my kinsmen according to the flesh :

4. ^{Whatsoever they are, they} **Who** are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises ;

5. Whose *are* the fathers, and of whom as concerning the flesh ^{the} **Λ** **Christ** ^{he that} *came*, **who** is over all, ^a **Λ** **God** blessed for ever. Amen.

6. ^{Yet so pertaineth} **Λ** **Not** **Λ** as though the word of God hath ^{failed by} **taken**

their national rejection

none effect. For they *are* not all Israel, which are of Israel :

7. Neither, because they are the seed of Abraham, *are they* all children : ^{even in relation to God said, he alone be called} **but** *in* Isaac, **shall** thy seed **be called.**

8. That is, They which are the children of the flesh, these *are* not the children of God : but the children of the promise are counted for the seed.

9. For this ^a *is* **the** word of promise, At this time will I come, and Sarah shall have a son.

10. And not only ^{in case also} **this** ; but ^{at period twins} **when** Rebecca **also** had conceived **by** one **eben** by our father Isaac ;

11. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ;)

12. It was said unto her, The elder shall serve the younger.

^{According} 13. **As** it is written, Jacob have I loved, but Esau have I hated.

14. What shall we say then ? ^{it unrighteous in} **Is there unright-**
eousness with God ^{to do so} **?** God forbid.

15. For he saith to Moses, I will have mercy on

^{whomsoever} **whom** I ^{may} **will** have mercy, and I will have compassion on ^{whomsoever} **whom** I ^{may} **will** have compassion.

16. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17. ^{And so} **For** the scripture saith ^{in relation to} **unto** Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18. Therefore hath he mercy on whom he will ^{treats harshly} **hardeneth**.

19. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20. Nay but, O man, who art thou that repliest against God? ^{shall not} **Shall** the thing formed **say** to him that formed *it*. Why hast thou made me thus?

21. ^{Or} **Hath not** the potter ^{hath not} **power** over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. ^{Now} **What** if God, willing to shew ^{the} **his** ^{sin incurs} **wrath**, and to make his power known, endured with much longsuffering **the** vessels of wrath fitted to destruction :

23. **And** that he might make known the riches of

his glory ^{to} **on the** vessels of mercy, which he had
^{ordained for} afore **prepared unto** glory,

24. **Even us** whom ^{Of} **he** ^{even} **hath** ^{did call us} **called**, not of the
 Jews only, but also of the Gentiles?

25. ^{Even} As he saith also in Osee, I will call them my
 people, which were not my people; and her beloved,
 which was not beloved.

26. And it shall come to pass, *that* in the place
 where it was said **unto them**, Ye *are* not my peo-
 ple; there shall they be called **the** children of the
 living God.

27. Esaias also crieth concerning Israel, Though
 the number of the children of Israel be as the sand
 of the sea, a remnant shall be saved:

28. ^{For terminating and abridging my discourse, I will only add} **For he will finish the work, and cut it**
short in righteousness: because a **short work**
^{shall effect} **will the Lord make** upon the earth,

29. ^{Even} **And** as Esaias ^{hath announced} **said before**, ^{Jehovah} Except **the**
^{probably} **Lord** of Sabaoth had left us a seed, we ^Λ had been
 as Sodoma, and been made like unto Gomorrha.

30. ^{And why?} **What shall.** ^{will state.} We **say then.** ^{Because} **That** the Gen-
^{sought} tiles, which **followed** not after ^{justification} **righteousness,**

^{justification} **habe** attained to **righteousness**, even ^{justification on} **the right-**
^{account} **eousness which is** of faith.

31. ^{And} **But** Israel, which ^{sought} **followed** after ^a **the** law ^{for} **of**
^{justification} **righteousness**, hath not attained to ^a **the** law **of**
righteousness.

32. Wherefore? Because *they sought it* not by
 faith, but as ^{obtained} **it were** by **the works of the law**.
 For they stumbled at ^{the} **that** ^{foretold} stumbling-stone **;**

33. As it is written, Behold, I lay in Sion a
 stumblingstone and rock of offence: ^{but} **and** whosoever
^{it} believeth on **him** shall not be ashamed.

CHAPTER X.

1. Brethren, my heart's desire and prayer to God
^{them} **for Israel** is ^{for their deliverance} **that they might be saved**.

2. For I bear them record that they have a zeal of
 God, but not according to knowledge.

3. For they being ignorant of God's ^{justification} **righteous-**
^{desiring} **ness**, and **going about** to establish ^{the private} **their own**
righteousness, have not submitted themselves unto
^{justification} **the righteousness** of God.

4. For Christ is ^{an} **the** end of **the** law for ^{justification} **right-**
eousness to every one that believeth.

5. For Moses describeth the ^{justification} **righteousness**

which is of **the** law, That the man which ^{hath done} **doeth** ^{it} **those things** shall ^{continue to} **live** ^{doing it} by **them**.

6. But the ^{justification} **righteousness** which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (^{virtually} that **is**, to bring Christ down *from above* :)

7. Or, Who shall descend into the deep? (^{virtually} that **is**, to ^{transport} **bring up** Christ **again** from the dead.)

8. But what saith it? **The word is** nigh thee : ^{The thing uttered is} **even** in thy mouth, and in thy heart : ^{This the thing uttered} **that is the** ^{concerning the} **word of** faith which we preach ^{is} **;**

9. ^{For} **That** if thou shalt confess with thy mouth ^{that Jesus is a} **the Lord Jesus**, and shalt believe in thine heart that God hath raised him from the dead, thou shalt ^{delivered from alienation to God in this world} be **saved**.

10. For ^{that is believed} **with** the heart ^{is confessed} **man beliebeth unto** ^{for justification} **righteousness** ; and ^{for that deliverance} **with** the mouth **confession** **is made unto salvation**.

11. ^{And} **For** the scripture saith, Whosoever believeth on him shall not be ashamed.

12. For there is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him.

13. For whosoever shall call upon the name of ^{Jehovah} **the Lord** shall be saved.

14. ^{But} **How then** shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without ^{a thing being made publicly known} **a preacher?**

15. And how shall they ^{have such a thing} **preach**, except they be ^{such} sent **as**? as it is written, How beautiful are the feet of them that preach **the gospel of peace and bring** glad tidings of good things!

16. ^{Notwithstanding} **But they have not** ^{did not obey} **obeyed** the gospel. For Esaias saith, Lord, who hath believed our report?

17. So then ^{the} **faith** ^{referred to} **cometh** by hearing, and ^{the} **hear-** ^{Christ} **ing** by the word of **God**.

18. ^{Nevertheless} **But** ^{do not they} **I say,** **Have they** not heard. **Yes** Verily, their sound went into all the earth, and their words unto the ends of the world.

19. ^{Indeed} **But** ^{do not} **I say,** ^{Israel} **Did not Israel** know. First Moses saith, I will provoke you to jealousy by **them** ^{not a nation} **that are no people, and** by a foolish nation I will anger you.

20. ^{And} **But** Esaias is very bold, and saith, I was

found of them that sought me not; I was made manifest unto them that asked not after me.

21. ^{And} **But** to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

Nevertheless ^{God} ^{not} 1. ^ΛI say, **then** Hath **God** cast away his people. God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people which he ^{foreappointed to be so called} **foreknew**. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, **saying**,

3. Lord, they have killed thy prophets, **and** digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the ^{Divine} ^Λanswer **of God** unto him? I have reserved to myself seven thousand men, ^{all of whom} **who** have not bowed ^a **the** knee to *the image of Baal*.

5. Even so ^{also} **then** at this present time **also** ^{by} ^{has existence} **there** **is** a remnant according to **the** election **of** ^{not on account} **grace** ^Λ.

6. And if by grace, then ^{the} ^{shewn} ^{not in that case} **is it** ^{And} ^{by} **no more** of works: otherwise ^Λ ^{grace} ^Λ **is** **no more** grace. **But** if it be **of**

works, then is it ^{not} **no more** grace^{that does it} **Λ**: otherwise^{the} **Λ** work *effected does not exhibit grace*
is no more work.

^{Therefore} 7. **Λ** What ^{covets, this it} **then** Israel^Λ hath not obtained **that**
which he seeketh for; but the election hath ob-
 tained it, and the rest were ^{hardened} **blinded**.

8. (According as it is written, God hath given
 them ^a **the** spirit of slumber, eyes that they ^{might} **should**
 not see, and ears that they ^{might} **should** not hear unto
 this day.)

^{Even} 9. **And** David saith, Let their table be made a
 snare, and a trap, and a stumblingblock, and a re-
 compence unto them:

10. Let their eyes be darkened, that they may not
 see, and bow down their back alway.

^{But do not} 11. **Λ** I ^{perish} say **then**, **Have** they stumbled that they
 should **fall**. God forbid: but ^{I say, that} **rather** through their
^{the deliverance} **salvation** ^{that the Jews} **is come** unto the Gentiles, **Λ** **for to**
should have inspired emulation
proboke them to jealousy.

^{For} 12. **Now** if the fall of them ^{added} **be the** riches ^{to} **of** the
 world, and the diminishing of them **the** riches
^{to} **of** the Gentiles; how much more their fulness?

^{Yea, say} 13. **For** I ^{the} speak to you **Λ** Gentiles, ^{For indeed} **Λ** inasmuch as I
^{an} **am the** apostle of **the** Gentiles, I magnify mine office:

14. If by any means I may provoke to emulation *them which are* my flesh, and ^{may} **might** save some of them.

15. For if the casting away of them *be* ^a **the** reconciling of the world, what *shall* ^{any other kind of} **the** receiving of **them** *be*, but ^{a withholding of} **life** from the dead?

16. For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

17. And if some of the branches *be* broken off, and thou, being a wild olive tree, wert grafted in among them, and ^{thou thyself} **with them** partakest ^{by} **of** the root ^{of the} **and** fatness of the olive tree;

18. Boast not against the branches. ^{Verily} **But** if ^{dost} thou ^{sustainest} **boast**, thou ^{though} **bearest** not the root, **but** the root ^{dost sustain} **thee**.

^{But} 19. **Thou** wilt say **then**, The branches were broken off, that I might be grafted in.

20. Well; because of ^{the} **unbelief** ^{of God} **they** were broken off, and thou standest ^{through the belief of God} **by faith**. Be not high-minded, but ^{be intimidated} **fear**:

21. For if ^{the} **God** ^{of} **spared not** the natural branches **thee**, ^{then} **take heed lest** he ^{should not} **also** spare ^{himself concerning} **not** thee.

22. Behold therefore the goodness and severity of God: ^{toward} **on** them which fell, severity; but ^{from God} toward thee, goodness^Λ, if thou continue in ^{the} **his** goodness: otherwise thou also shalt be cut off.

23. And they also, if they abide not still in^Λ ^{their} unbelief, shall be grafted in: for God is able to graff them in again.

24. For if thou,^{as to nature,} ^{a wild} **wert** cut out of **the** olive tree **which is wild by nature**, and **wert grafted** ^{wert grafted} contrary to nature,^Λ into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise ^{against yourselves} **in your own conceits**; that ^{hardness of a} **blindness** in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer,^{he} **and** shall turn away ungodliness from Jacob:

27. ^{And} **For** this ^{shall be to them the} **is my** covenant ^{with me} **unto them**, when ^{should have taken} **I shall take** away their sins.

28. As concerning the gospel, *they are* enemies

on account concerning
for your **sakes**: but as **touching** the election,
they are beloved ^{on} **for** the fathers' ^{account} **sakes**.

29. For the gifts and calling of God *are* **with-**
not regretted by him
out repentance.

30. For as ye in times past have not believed
 God, yet have now obtained mercy through their
 unbelief:

31. Even so have these also now not believed
ⁱⁿ **that** ^{that} through your mercy, ^{should} **they** also **may** obtain
deliverance through
^Λ **mercy.**

32. For God hath ^{shut up} **concluded** ^{on account of} **them** all ^Λ **in** un-
 belief, that he might have mercy upon all.

33. O **the** depth of **the** riches ^{and} **both** of **the**
^{of} wisdom and ^{therein} **Λ** ^{undiscoverable by} knowledge of God ^Λ **how** **unsearch-**
investigation
able *are* his judgments, and his ways past finding
 out !

34. For who hath known the mind of ^{Jehovah} **the Lord** ?
 or who hath been his counsellor ?

35. Or who hath first given to him, and it shall be
given back
recompensed unto him **again** ?

36. ^{That} **For** of him, and through him, and to him,
the ^{exist in it, even the} **are** all things **to whom** **be** glory for ever. Amen.

CHAPTER XII.

1. I beseech you therefore, brethren, ^{on account of} **by** the mercies of God, ^{to} **that ye** present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2. And be not conformed to this ^{age} **world**: but be ye transformed ⁱⁿ **by** the renewing of ^{the} **your** mind, that ye may prove what ^{the} **is that** good, and acceptable, and perfect, will of God.

3. For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think, ^{what every man should esteem sound, that} **soberly, according as** God hath **dealt** ^{divided} **to every man** the measure of faith.

4. [For as we have many members in one body, and all members have not the same office:

5. So we, *being* many, are ^{as a} **one** body in Christ, ^{even a body that makes us members} **and every one members** one of another.]

6. ^{Even when we have} **Having then** gifts, ^{we differ as} **differing according** to the grace that is given to us, whether prophecy, ^{as} **let us prophecy according** to the proportion of faith;

7. Or ^a ^{in the thing ministered} ministry, **let us wait on our minister=**
^{in the doctrine he teaches}
ing : or he that teacheth, **on teaching** ;

8. Or he that exhorteth, ^{in the} **on** exhortation : he that
ⁱⁿ ^{in doing it} giveth, **let him do it with** simplicity ⁱⁿ ; he that
ⁱⁿ ruleth, **with** diligence ; he that sheweth mercy, ⁱⁿ **with**
 cheerfulness ;

9. ^{We differ also in the} **Let** love ^{in shewing mercy} **be** without dissimulation ^{in abhorring} ; **Abhor**
^{the} ^{that excludes it} **that which is** evil ^{in being united by the} ; **cleave to that which is**
^{in the brotherly love for each other that it enjoins ;}
good ⁱⁿ **Λ**

^{In warmth of affection for the honor of others that it promotes}
 10. **Be kindly affectioned one to another**
^{preparing the way for others to}
with brotherly love ; in honour preferring
^{obtain it}
one another ;

^{In being} 11. **Λ** Not slothful ^{the eagerness to do it} in **business** ; ^{in being} **Λ** fervent ^{the} in **Λ**
^{to do it ; in} ^{in doing it} spirit **Λ** serving the Lord **Λ** ;

^{In} 12. **Λ** Rejoicing ^{the of doing it ;} in **Λ** hope **Λ** ^{in holding out under the anguish} **patient in tribula=**
^{of not effecting it ; in} ^{the for success}
tion continuing instant in **Λ** prayer **Λ** ;

^{In participating in} 13. **Distributing** to the ^{privations} **necessity** of ^{the} **Λ** saints
^{that do not succeed ; in pursuing the love that produces mercy to strangers}
giben to hospitality.

^{impel} 14. Bless them which **persecute** you, [bless, and
^{them which impel you}
 curse not **Λ**]

^{To} 15. **Λ** Rejoice with them that do rejoice ^{in relation to mercy, or to} **Λ** and weep
^{in relation to the same}
 with them that weep **Λ**.

^{thing appointed therein desiring for}
 16. **Be of the same mind** one **toward** another ;

Mind ^{the} not ^{therein} high things ^{each being made humble by the} **but** ^{against yourselves therein} **condescend to men**
of low estate. Be not wise **in your own conceits.**

17. ^{Thus recompensing} **Recompense** to no man evil for evil ^{therein} **;**
^{attending ourselves to} **Provide** things honest in the ^{face} **sight** of all men ^{therein} **.**

18. If it be possible, as much as lieth in you, ^{aim to} **live**
^{therein} peaceably with all men **.**

^{Not avenging yourselves therein} 19. **Dearly** beloved; **abenge not yourselves,**
^{indeed} **but rather** give place unto ^{the} **wrath** ^{you may excite} **;** for it is written,
^{Jehovah} Vengeance *is* mine; I will repay, saith **the Lord.**

20. Therefore if thine enemy ^{in this matter} **hunger,** feed him;
 if he thirst, give him drink: for in so doing thou
 shalt heap coals of fire on his head.

21. Be not overcome ^{by the} **of** evil ^{done to you in this matter} **,** but overcome **evil**
^{by the} **with** good ^{you do that evil.} **.**

CHAPTER XIII.

1. Let every soul be subject ^{in this matter} **unto the** higher
^{in it unless it be} powers. For there is no power **but** of God: **the**
^{those} **powers** ^{do exist in it} **that be** are ordained of God.

2. Whosoever therefore resisteth ^{this} **the** power, re-
 sisteth the ordinance of God: and they that resist
^{condemnation among} shall receive **to** themselves **Damnation.**

3. For ^{the} **rulers** ^{exercising this power} **are** not a terror to ^{the} **good** ^{work of en-} **works**
^{duration of wrong,} **but to the evil** ^{of revenge} **.** Wilt thou then not be afraid of

^{this}the power? do ^{the}that ^{work}which is good_Λ, and thou shalt have praise of the same :

4. For ^{it}he is ^athe minister of God to thee ^{with respect to}for good_Λ. But if thou_Λdo ^{things}that ^{shouldst}which is ^{the}evil_Λ, be afraid; for ^{it}he beareth not the sword in vain : for ^{it}he is ^athe minister of God, a revenger to *execute* wrath upon him that doeth_Λevil_Λ. ^{the prompted by revenge}

5. Wherefore *ye* must needs be subject, not only on account of *avoiding* its wrath on account of *what* the *prescribes* **for wrath**, but also ^{also ye}for_Λconscience ^{so}sake_Λ.

6. For for this cause_Λ^{also ye}pay *ye* tribute ^{so}also : for they are God's ministers ^{in enforcing}attending continually upon this very thing.

7. Render **therefore** to all their dues : ^{the}tribute to whom_Λ^{the}tribute is ^{the}due ; ^{the}custom to whom_Λ^{the}custom ; ^{the}Λfear to whom_Λ^{the}fear ; ^{the}Λhonour to whom_Λ^{the}honour.

8. Owe no man any thing_Λ, ^{in such respects}but to love one another : for he that loveth another hath fulfilled the *relating to others* law_Λ.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, **Thou shalt not bear false witness**, Thou shalt not covet; and if *there be* any other commandment_Λ ^{on this subject in this record,} it is briefly, ^{this,}comprehended in this saying

namely, Thou shalt love thy neighbour as thyself.

10. ^{This} Love ^{this} worketh no ill to his neighbour: there ^a fore ^{on this subject} love is **the** fulfilling of the law ^Λ.

11. ^{Yet this fulfilling} And **that**, knowing the time ^{fixed} ^{even} that ^Λ now it is high time to ^{have been awakened} awake out of sleep: ^{because} for now is our deliverance more easily obtained ^{in the obtaining of it by law} **salvation** nearer than when we believed ^Λ.

12. The night ^{of dependance on law for justification} ^Λ is far spent, the day ^{of Christianity} ^Λ is at hand: ^{we should} let us therefore cast off the works of ^{the} ^{of that night} darkness ^Λ, and let us put on the armour of ^{the} ^{of that day} light ^Λ.

13. ^{We should} Let us walk ^{becomingly} **honestly**, as ^{is usual} ^Λ in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14. But put ye ^{yourselves} ^Λ on the **Lord Jesus** Christ ^{even Jesus} ^Λ, and make not ^{foreknowledge of} **provision** for the flesh to fulfil the lusts thereof.

CHAPTER XIV.

1. Him that is weak in the faith receive ye, *but* not to doubtful disputations.

2. **For** one believeth that he may eat all things: another, who is weak, eateth herbs.

3. Let not him that eateth despise him that eateth not; and let not him which eateth not

judge him that eateth: for God hath received him.

4. Who art thou that judgest another man's servant? ^{by} **to** his own ^{master's power} **master** he standeth, ^{otherwise he} **or** falleth. ^{But} **Pea** he shall be holden up: for ^{the Lord} **God** is able to ^{hold} **make** him ^{up} **stand**.

5. One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6. He that regardeth the day, regardeth *it* unto ^{Jehovah} **the Lord**; and he that regardeth not the day, **to the Lord** he doth not regard **it** **He** that eateth, eateth to ^{Jehovah} **the Lord**, for he giveth God thanks; and he that eateth not to ^{Jehovah} **the Lord**, he ^{yet he} eateth not, **and** giveth God thanks.

7. For none of us liveth to himself, and ^{none of us} **no man** dieth to himself.

8. For whether we live ^{for} **unto** the Lord; **and** ^{or} whether we die, we die ^{for} **unto** the Lord: whether we live therefore, or die, we are the Lord's.

9. For to this end Christ **both** died, **and rose** and revived, that he might be ^{to man} **Lord** both of the dead and living.

10. ^{Then} **But** why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all ^{ourselves} stand before the judgment seat of ^{God} **Christ**.

11. For it is written, ^{I reveal that} **As** I live, saith ^{Jehovah, that} **the Lord** every knee shall bow to me, and every tongue shall ^{concerning itself} confess **to God**.

12. So then every one of us shall give account of himself **to God**.

13. ^{We should not} **Let us not** therefore judge one another any more: ^{so} **but** judge this rather, that no man put a **stumblingblock** or an occasion to fall in his brother's way.

14. (I know, and ^{have been} **am** persuaded by the Lord ^{of} **Jesus**, that *there is* nothing unclean of itself, ^{except} **but** to him that esteemeth any thing to be unclean, to him *it is* unclean.)

15. ^{For} **But** if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him ^{on account of} with thy meat, **for** whom Christ died.

16. Let not then your good be ^{a cause of} **evil spoken of**:

17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy ^{after a spirit holy} **in the Holy Ghost**.

18. For he that in these things serveth ^{the} Christ is acceptable to God, and ^{in highly esteemed actions to the} ^{after God} **approved** of men ^Λ.

19. ^{We} **Let us** therefore follow after the things which ^{this} make for ^{the} ^{that peace} **peace**, and ^{exist by others} ^Λ things wherewith **one** may **edify** another.

20. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with ^{an impediment} **offence**.

21. *It is* good neither to eat flesh, nor to drink wine, nor ^{to effect} ^Λ *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22. ^{What} **Hast** thou faith ^{thou hast of} **habe it to** thyself, ^{have in the} **before** ^{sight of} ^Λ God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23. ^{As} **And** he that doubteth ^{has been condemned} **is damned** if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

CHAPTER XV.

1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please *his* neighbour for *his* good to edification.

3. For even ^{the} ^Λ Christ pleased not himself; but, as

it is written, The reproaches of them that reproached thee fell on me.

4. ^{And all things} **For** whatsoever **things** were written ^{for our learning,} **aforetime** were written, **for our learning**, that we through the ^{the} **patience** and ^{recorded in} **comfort** **of** the scriptures, might have the ^{of the comfort they record} **hope**.

5. ^{Assuredly} **Now** the God of ^{that} **patience** and ^{comfort may have} **consolation** ^{granted} **grant** you to be likeminded one toward another ⁱⁿ **according to** Christ ^{even} **Jesus** :

6. That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7. Wherefore receive ye one another, as ^{the} **Christ** also received us to the glory of God.

8. ^{For} **Now** I ^{declare that} **say that Jesus** Christ was a minister of **the** circumcision for the truth of God, to confirm the promises *made* unto the fathers :

9. And that the Gentiles might glorify God for *his* mercy ; as it is written, For this cause I will ^{openly acknowledge} **confess** ^{to} to thee **among** the Gentiles, and sing unto thy name.

10. And again ^{it is said} **he saith**, Rejoice, ye Gentiles, with his people.

11. And again^{it is said} **Λ**, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12. And again, Esaias saith, There shall be a root of Jesse, and he that ^{is raised up} **shall rise** to reign over the Gentiles; in him shall the Gentiles trust.

13. ^{So} **Now** the God of ^{that} **Λ** hope, ^{may have completely filled} **fill** you with all joy and peace in ^{requiring you to believe} **believing** that ye may ^{the} **abound** in **Λ** hope, ^{with conviction after a spirit} **through the power of the Holy Ghost.**

14. **And** I myself also **am** persuaded ^{Even} **of** you, my brethren, that ye also are ^{have been} **full** of goodness ^{concerning} **Λ** filled with all ^{satisfied} **Λ** knowledge ^{therein, ye having been} **Λ** able ^{the we have respecting it, being even} **also** **Λ** to admonish one another.

15. ^{And more boldly acting} **Nevertheless**, brethren, I have written, ^{us, partly} **the more boldly unto you in some sort** as putting you in mind, ^{on account} **because** of the grace that ^{has been} **is** given to me of God,

16. That I should be ^a **the** minister of **Jesus** Christ ^{even Jesus} **to the Gentiles**, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, ^{having been} **being** sanctified by ^{a spirit freed from guilt} **the Holy Ghost.**

17. I have therefore ^{the glorying that exists in the Dispensation of} **whereof I may glory** ^{exist} **through Jesus Christ** in those things which **per-**
^{tain to God.}

18. For I ^{dare} **will** not **dare** to speak of any of those things which Christ hath not wrought ^{through my com-} **by me to** ^{mands for the hearing of} **make** the Gentiles **obedient**, ⁱⁿ **by** word and deed.

19. ^{By} **Through** mighty signs and wonders, ^{supernatural} **by the** power **of the Spirit of God**; so that from Jerusalem, and round about unto Illyricum, I have fully ^{concerning the} preached the gospel **of Christ**.

20. ^{And thus} **Now so** have I ^{am ambitious} **strived** to preach the gospel, not where Christ was named, ^{in order that} **lest** I should ^{not} **build** upon another man's foundation:

21. But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22. ^{On} **For** which ^{account} **cause** also I have ^{oftentimes} **been** much hindered from coming to you.

23. But now having no more place in these parts, and having a great desire these many years to come ^{whensoever I take my journey into Spain.} unto you **unto you**

24. **Whensoever I take my journey into Spain I will come to you**: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be ^{through a part of you} **somewhat** filled with your **company**.

25. But now I go unto Jerusalem to minister unto the saints.

26. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in ^{temporal} carnal things.

28. When therefore I have performed this, and have sealed **to them** this fruit, I will come by you into Spain.

29. And I ^{have perceived} **am sure** that, when I come unto you, I shall come ^{with a} **in the** fulness of ^{after} **the** blessing **of the** **gospel of** Christ.

30. ^{Yet} **Now** I beseech you, **brethren**, for the Lord Jesus Christ's sake, and for the love of the ^{spirit's freedom from guilt} **Spirit**, that ye strive together with me in *your* prayers to God for me;

31. That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints;

32. That I may come unto you with joy by the will of ^{the Lord of Jesus} **God**, and may with you be re-
freshed.

33. ^{Then} **Now** the God of ^{the} **peace** ^{attending such joy shall} **be** with you all.
Amen.

CHAPTER XVI.

^{Now}
1 **I** commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea :

2. That ye receive her in ^{Jehovah} **the Lord**, as ^{is due to the} **becometh** saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

3. Greet Priscilla and Aquila my helpers in ^{the Dispensation of} **Christ Jesus** :

4. Who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles.

5. ^{And} **Likewise** greet the church that ^{exists by} **is in** their house. Salute my wellbeloved Epænetus, who is ^a **the** ^{firstfruit} **firstfruits** of Achaia unto Christ.

6. Greet Mary, who bestowed much labour on ^{you} **us.**

7. Salute Andronicus and Junia, my kinsmen and

my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8. Greet Amplias ^{the}**my** beloved in ^{Jehovah}**the Lord**.

9. Salute Urbane, our helper in Christ, and Stachys **my** beloved.

10. Salute Apelles ^{the}**Λ** approved in Christ. Salute ^{after the}them which are **of** Aristobulus **houshold**.

11. Salute Herodion **my** kinsman. Greet them ^{after}that be ^{Jehovah}**of** the **houshold of** Narcissus, which are in **the Lord**.

12. Salute Tryphena and Tryphosa, who labour in ^{Jehovah}**the Lord**. Salute the beloved Persis, which ^{Jehovah}laboured much in **the Lord**.

13. Salute Rufus ^{the}**Λ** chosen in ^{Jehovah}**the Lord**, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16. Salute one another with an holy kiss. ^{All}**The** ^{the}churches of **Λ**Christ salute you.

17. Now I beseech you, brethren, mark them

which cause^{the} **divisions** and ^{stumblingblocks} **offences** **contrary** to the doctrine which ye have ^{pursued} **learned**; and avoid them.

18. For they that are such serve not our Lord **Jesus** Christ, but their own belly; and by^{their} **good words** and fair speeches,^{they} **deceive** the hearts of the simple.

19. ^{And} **For** your obedience is come abroad unto all *men*. I am glad therefore on your behalf: **but** yet I would have you^{to be} **wise** unto that which is good, and ^{that which is} simple concerning^{that which is} **evil**.

20. ^{Then} **And** the God of^{the} **peace**^{thus derived} shall bruise Satan under your feet shortly. The grace of our Lord *Jesus Christ* *be* with you. **Amen**.

21. ^{the} Timotheus **my** workfellow, and Lucius **and** Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, who wrote *this* epistle^{in Jehovah}, salute you **in the Lord**.

23. Gaius ^{the} **mine** host^{of me} and of the whole church, saluteth you. Erastus the chamberlain of the city ^{the} saluteth you, and Quartus **a** brother.

24. **The** grace of our Lord *Jesus Christ* *be* with you all. **Amen**.

25. ^{So then it is with} **Now** to him that is of power to stablish you ⁱⁿ **according** to my gospel and the preaching of Jesus Christ, ^{by a} **according** to ^a **the** revelation of ^{has been} **the** mystery, ^{time} which **was** kept secret since **the** world began,

26. But now is made manifest, ^{even} **and** by **the** ^{writings} **scriptures** of **the** prophets, according to ^a **the** commandment of the everlasting God, **made known to** ^{by all nations after his having been acknowledged an only wise} **all nations** for **the** obedience of faith, **To** God ^{Christ even} **only wise** be glory through **Jesus, Christ,**
That the glory of this establishment exists
 27. **For ever. Amen.**

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God.

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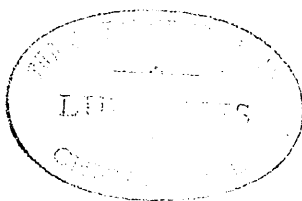
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ERRATA.

God, or, Lord, read, Jehovah, James v. 4, 10, 11.

Also 1 Peter iii. 12, 12, 15.

2 Peter ii. 9, 11; and iii, 8,

Also twice in Note 623.

1 Peter i. 17. And if a Father ye call upon

And if ye designate Father him⁵⁸⁶
.....

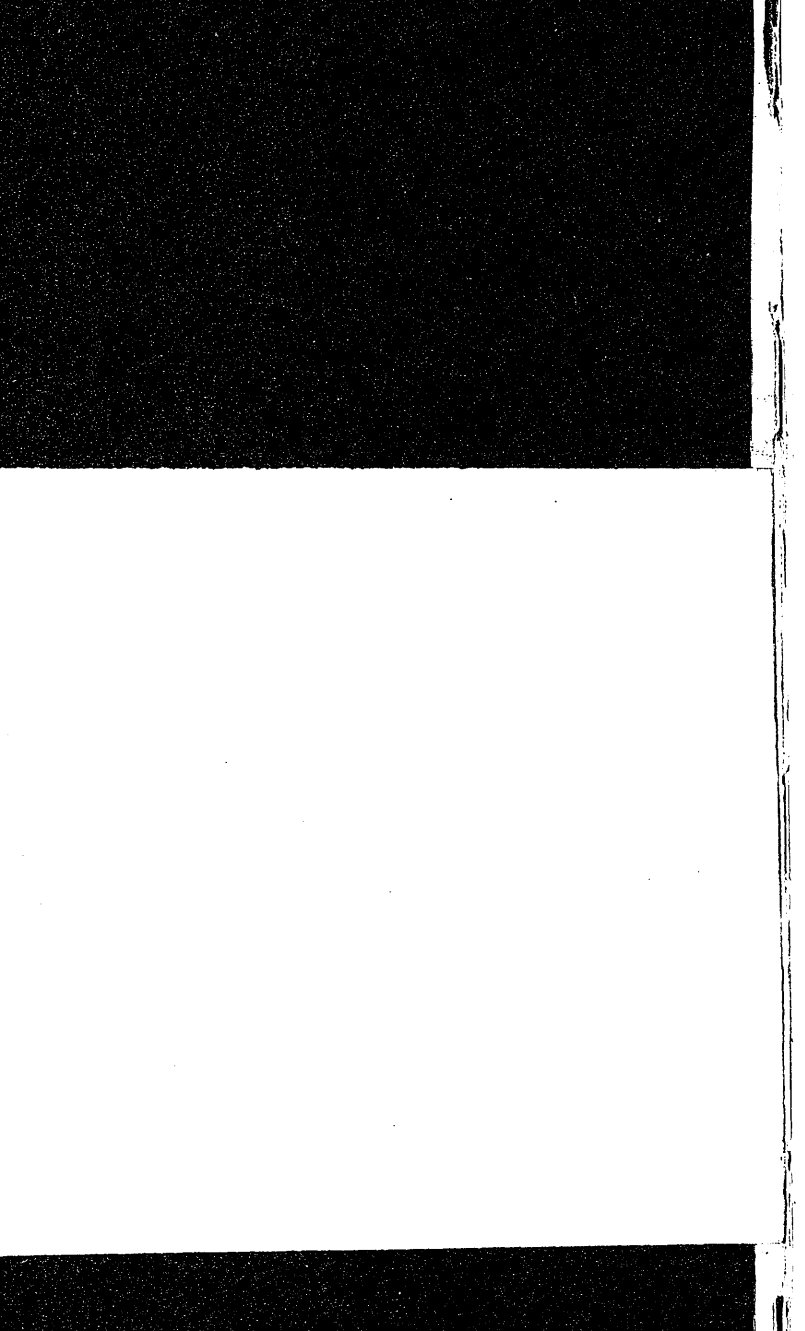
Note 586. *And if ye designate Father him.* Literally,
call upon a Father; whereas &c. as in the Paraphrase;
321. See also Dean Trench on Biblical Revision.

1 John ii. 12. That the sins that exist on ac

his name have sent away you.

printing.....is omit

over the printing No. 496.



P R E F A C E.

THE Following Letters will explain the reasons, why, from this time, I do not regard Griesbach's Text to be the Genuine Text of the Sacred Scriptures; also, which Text, in my opinion, is to be regarded to be such; and, which Text, therefore, I invariably follow.

TO THE MEMBERS OF THE ANGLO-
BIBLICAL INSTITUTE.

DEAR BROTHER MEMBERS,

As the purity of the Greek Text of Holy Scripture is an Indispensable Requisite for the attainment of a just knowledge of Divine Revelation, and as Scholars are now so divided in opinion respecting the Principles

by which the Genuineness of the Original Text is to be determined, allow me to direct your attention to a consideration of those Principles, with a view of ascertaining what is the just determination in relation to them.

In the last published Work relating to Greek Manuscripts, the Learned Author strongly advocates the value of the *Recent Manuscripts*, namely, "*Those from the 10th century downwards*," in obtaining the purity of the Original Text; and that a mere *Numerical Superiority* of these in favor of a Reading cannot be rejected as *Weighty Evidence*, by any one who does not by so doing act in a manner that precludes his being an Impartial Judge. The Sense of this I understand to be, That we may not justly refuse to examine Recent Manuscripts of the Sacred Text, seeing that ere we justly reject their evidence, it is requisite for us personally to have knowledge of the Particulars in which they oppose us. This is in fact *Assuming*, That it is not *Possible* for us to know, *That such Manuscripts cannot now possess or afford any information whatever on the Subject in relation to which we are advised to examine them*; an *Assumption* which is in direct opposition to Evidence.

According to the Rev. Dr. Alford, and I believe almost

all other Scholars, "*The Vatican Manuscript is generally allowed to be the Oldest Extant Copy of the New Testament. It probably was written (says he) during the fourth century.*" And neither he or any other Scholar has claimed a Date for any other Extant Manuscript, that precludes its having been written at least 100 years after the Vatican Manuscript; a space of time fully sufficient rationally to account for every change that exists in relation to the different Readings found in any of the Manuscripts of the Sacred Text.

If then it be admitted, That the Vatican Manuscript is the Oldest of all the Manuscripts of the Sacred Text, it is requisite for the attainment of Truth, expressly to Define the Principles on which any of the Readings of this Manuscript are to be determined to be Spurious; especially, how far its Text is to be subject to correction from Manuscripts that were written at least 100 years after it.

In every Manuscript, there are two distinct Sources of Error. 1st. There are those Errors which arise from the Accidental Mistakes of the Transcriber. 2ndly. There are those which arise from his Intentional Misrepresentation of the Document which he claims to represent in it. Each of these must be considered separately.

With reference to how far Variations in the Readings of the Vatican Manuscript from other Manuscripts can justly be attributed to *Accidental Mistakes* of the Transcriber will best appear, by an examination of the Cases in which they occur, and as their number is so vast as to preclude an examination of the whole of them here, I will select the following half-dozen Passages, which fairly represent the whole of them in the Particular to which I desire to direct attention. These Passages are Transcripts of the Authorized Version ; according to the Vatican Manuscript the parts in Italics are Spurious.

Mat. vi. 13. And lead us not into temptation, but deliver us from evil: *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

Luke xxii. 41. And he was withdrawn from them about a stone's cast, and kneeled, and prayed,
42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.
43. *And there appeared an angel unto him from heaven, strengthening him.*
44. *And being in an agony he prayed more earnestly : and his sweat was as it were*

great drops of blood falling down to the ground.

45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

John v. 3. In these lay a great multitude of impotent folk, of blind, halt, withered, *waiting for the moving of the water.*

4. *For an angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.*

5. And a certain man was there, which had an infirmity thirty and eight years.

Acts viii. 36. And as they went on their way, they came unto a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized ?

37. *And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

38. And he commanded the chariot to stand

still : and they went down both into the water, both Philip and the eunuch ; and he baptized him.

Acts ix. 5. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest : *it is hard for thee to kick against the pricks.*

6. *And he trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.*

To make place for the Spurious Matter here, the Sense made it requisite to Omit the word, *Nevertheless*, which in the Vatican Manuscript commences the 6th verse.

1 John v. 7. For there are three that bear record *in heaven, the Father, the Word, and the Holy Ghost : and these three are one.*

8. *And there are three that bear witness in earth, the spirit, and the water, and the blood : and these three agree in one.*

It demands especial Notice, That in the passages which according to the Vatican Manuscript are Spurious, Doctrines &c. are taught that are not to be found in any

part of Holy Scripture; a Fact which sanctions a suspicion, That all Readings opposed to the Vatican Manuscript are Spurious. Where is recorded, That the Lord's prayer ends with an ascription of Power and Glory to the Father? That our Blessed Lord's mental power was such as to require, and to be capable of receiving, strength from Angelic assistance? That his sweat was at any time as it were great drops of blood? That regular annual Angelic visitations for the Miraculous conferring of benefits to Man were ever vouchsafed? That the Doctrine of the Holy Trinity is anywhere recorded in *Express Terms*?

It is barely possible to imagine, that any one can read these Passages, and observe, (an observation which will be found equally to apply to all the other passages from which they were selected,) that the Sense of each of the passages is in all respects complete, whether the questioned Passage is considered to be Expressed or Omitted in the Original Text; and that in each, the Number and Person &c. of Nouns, Verbs, Relatives and Pronouns are all duly regarded; and after so doing, *Assert*, That the Variations in the Readings of the Vatican Manuscript from other Manuscripts can justly be attributed to *Accidental Mistakes* of the Transcriber. Should these

considerations however not carry conviction to any Mind, That these Variations cannot be thus attributed, I urge such a man himself to verify the fallacy of his Opinion, by subtracting the four middle lines from each Chapter of either Gospel or Epistle of the Sacred Text, and he will then ascertain, that *almost Invariably* in each separate case, the Sense is destroyed by so doing. The just deduction from such an Investigation does not admit of doubt. Unless *One* such destruction of the Sense does exist in relation to the Vatican Manuscript, and not *One* such Case have I yet found, it is against evidence to determine, That the Variations in the Vatican Manuscript from other Manuscripts do arise from *Accidental Mistakes* of the Transcriber.

With reference to how far Variations in the Readings of the Vatican Manuscript from other Manuscripts can justly be attributed to *Intentional Misrepresentation* of the Document which its Author claims to represent in it, does not admit of doubt. Who can *now* demonstrate, That the Author of it *Intentionally Omitted* any passage of the Document he was Transcribing? I do not say, That he added to that Document, since I am not aware, that in a *Single* instance, any Reading of the Vatican Manuscript is considered to be in Excess. This is worthy

of Particular notice. A Demonstration of *Intentional Misrepresentation* of any kind is *now* impossible; seeing that we are not in possession of any means of forming a judgment on the Subject, than such as correspond in value to the Canon advocated by the same Learned Author to whom I have before referred, respecting the Value of Recent Manuscripts, a Canon which I do not believe will ever receive the sanction of Scholars. He thus states it. "*I admit, That the reading of an ancient copy is more likely to be authentic than that of a modern one. But the reading of a more modern copy MAY be more ancient than the reading of an ancient one. A modern copy itself MAY have been derived not from an extant one more ancient, but from one still, more ancient no longer in existence.*"

It is indeed strange Justice to contend for the correction of a Manuscript of acknowledged *Superior Age*, by one acknowledged to be *Inferior* in this respect, because it is possible, That the *Inferior* MAY have a nearer connection with the Original, although it is equally possible, That it MAY be a *Defective*, even, an *Intentionally False*, Copy of the Very Document it is required to correct. However severe it may appear for us *now* to Judge every Addition to the Vatican Text to be *Spurious*, such a judgment is *now* too painfully sanctioned and forced

on us, by the *Innumerable Existing acknowledged Spurious Documents, and additions to Documents*, purporting to be Gospels, Epistles, Lives, Acts, Constitutions, Declarations &c., even of the Apostles themselves. Beyond *Assertion, That Our Favored Additions to the Vatican Text* are Genuine, there can be now no respectable Evidence from other now known Manuscripts that they are so; and if judgment on this point is to yield to the dictates of *Assertion*, what answer can be returned to him who maintains, That the Entire Manuscript of the Sacred Text is a *Pitiable Fraud*?

In conclusion allow me to suggest, If it be that the Vatican Manuscript is of more Ancient Date than any Extant Hebrew Codex of the Old Testament, Whether, in that case, its evidence is not conclusive, I do not say, for determining the Sense of any passage, which by its existence in the Vatican Manuscript, that Document admits existed in the Original it copied, but for our regarding as *Spurious* all passages now existing in Extant Hebrew Manuscripts of the Sacred Text, that are not now represented in any Form whatever in the Vatican Manuscript.

I remain,

DEAR BROTHER MEMBERS,

Ever truly yours,

HERMAN HEINFETTER.

17, FENCHURCH STREET,

April 5th, 1859.

TO THE MEMBERS OF THE ANGLO-
BIBLICAL INSTITUTE.

DEAR BROTHER MEMBERS,

Although I am fully satisfied with the justice of the conclusion stated in the letter which I read at our last Meeting, namely, That we are *now* required to regard the Text of the Vatican Manuscript, to be the *only* Genuine Text of Holy Scripture, and not subject to Correction, in any respect, from any other *Now Extant Manuscript*; seeing that according to *Just Evidence*, All Readings opposed to the Readings of the Vatican Manuscript, are *now* justly regarded to be Spurious; Many of such readings being additions to the Text of the Vatican Manuscript, and of such a Character, as render it impossible *now* justly to regard them to be *Accidental Mistakes* of the Transcriber, but to be his *Intentional Misrepresentations* of the Document he claims to represent in it; Especially, As in such opposing Readings are set forth *Doctrines, Precepts &c.* that are not only nowhere taught in any part of Holy Scripture, but that

are even in direct opposition to the Divine Precepts set forth therein.

In addition to what I have already advanced in verification of the last statement, allow me to enquire. Where is it Recorded in Holy Scripture, as in John viii. 1 to 12, That Man acts rightly in setting aside a Direct Command of God; such as, In not punishing the Murderer, or, His own Child; if so be, *he that is without sin does not refuse to Cast the Stone*, or, To use the Rod?

Admitting that the Vatican Manuscript *alone* contains the Text of Holy Scripture, it yet demands Examination, As to what Text is to be regarded to be the Genuine Text, in those Portions of Holy Scripture of which the Vatican Manuscript is deficient. These are as follows; The Vatican Manuscript does not contain the Apocalypse, the Epistles to Timothy, Titus and Philemon, and the termination of the Epistle to the Hebrews, namely, from Hebrews ix. 14 to the end.

With reference to the selection of which Manuscript or Manuscripts are to be regarded to contain the Genuine Text of those Portions of Holy Scripture of which the Vatican Manuscript is deficient, there does not appear to me to be any difficulty, seeing that Scholars are

agreed, in assigning *One and the same Date* to two Manuscripts, the Codex Alexandrinus, and the Codex Ephroëmi or Codex Regius Parisiensis, and that such *Date* gives to them a Superiority in Age, of at least 100 years, over every other Extant Manuscript that contains those portions of Holy Scripture; a space of time, sufficient, under existing circumstances, to destroy the evidence of any Manuscript, respecting the authority of any *Peculiar Reading*.

In order to ascertain what is the *Just Estimate* of the Evidence of these Two Manuscripts, I will in the following Table compare some of their Readings, with those of the Vatican Manuscript; Readings, let it be Noted, of that Class, which does not admit of any just explanation of *Error* in relation to them, other, than that of *Intentional Misrepresentation*.

	Codex Vaticanus.	Codex Alexandrinus.	Codex Ephroëmi.
Mark xvi. 9 to end	Omitted.	} <i>Inserted.</i> . <i>Inserted.</i>	
Luke viii. 54, part .	Omitted.		
„ xxiii. 34 .	Omitted.		
John v. 3, part	Omitted.	} Omitted. . Omitted.	
„ viii. 1 to 12 .	Omitted.		
Acts viii. 37 .	Omitted.		

Mark iii. 15, part .	Omitted.	} <i>Inserted.</i> . Omitted.
„ 32 .	Omitted.	
John v. 4 . .	Omitted.	
Luke ix. 35 .	Omitted.	} Omitted. <i>Inserted.</i>
„ xxii. 43, 44 .	Omitted.	
Acts xxiv. 6, 7, 8	Omitted.	

The results obtained by this Table are, That of the Twelve Passages Omitted by the Vatican Manuscript, Three are Retained, and Three are Omitted by Each of the Two Manuscripts; and that in the Remaining Six Passages, the Two Manuscripts are in direct opposition to each other. If it then be, That some Variations in the Readings of these Two Manuscripts to the Readings of the Vatican Manuscript, are justly attributed *alone* to *Intentional Misrepresentations* of the Authors of them, it is not possible, to receive, *The Single Testimony of either one of them, in opposition to the other*, as just Evidence in support of any Reading; in all cases, in those places in which the Texts of both the Manuscripts are Extant, their United Testimony *alone* can be received, as *any* Evidence on this Subject; Evidence, which as it regards what can be obtained from *Now Known Manuscripts*, commands all regard, it being that, which it is not possible to super-

sede by any information *now* to be obtained from Manuscripts; yet is it Evidence, that does not justify the *Belief*, That anything is *Enjoined or Commanded by Almighty God*, that is not *Expressly stated to be so*, in those Parts of the Sacred Scriptures, of which the Authenticity of the Text is not dependent on these Two Manuscripts.

This Position demands especial Notice. Its certainty is established beyond all doubt by such Passages as are of the Class of the First Three Examples of the above Table. The united *Evidence* of the Two Manuscripts, is, to the Authenticity of all such Passages; and yet, all such are Demonstrated, as regards the *Just Evidence now* to be obtained from *Manuscripts*, to be Spurious; the justice of which Demonstration is corroborated by the Character of the information afforded in them. Where does Holy Scripture record, as in Mark xvi. 18, *That they that believe in Jesus*, are, as Enchanters, “*To take up serpents,*” (not as St. Paul, to be uninjured by a Viper’s bite, *Possibly*, miraculously brought out of the fire, for the Conversion of the Barbarians that saw it;) or, “*That if they drink any deadly thing, it shall not hurt them*”?

The just Conclusions, then, on this Subject appear

to be; That that Reading which has the sanction of both the Alexandrian and Ephrœmi Manuscripts, is to be regarded to be, *The Most Genuine Text*, that Man can *now* obtain, of those Portions of Holy Scripture of which the Vatican Manuscript is deficient. That that Reading which is found *alone* in either one of these Two Manuscripts, in those places in which the Texts of both of them are Extant, is *now* to be regarded to be unquestionably Spurious. (This Conclusion, as it respects the value of Manuscripts of *only* 100 years Inferiority of Age, does not uphold the Modern estimate, “*Of the great value of the Recent Manuscripts, in obtaining the Genuine Text of Holy Scripture,*” seeing, that their *Inferiority* in this respect is often Five times as great.) Lastly, That the Reading of the Text of that Manuscript, in those places in which the Entire Text is not Extant in the other of these Two Manuscripts, is to be regarded Equal to a Reading that has the sanction of both the Manuscripts.

I remain,

DEAR BROTHER MEMBERS,

Ever truly yours,

HERMAN HEINFETTER.

17, FENCHURCH STREET,

May 3rd, 1859.

TO THE MEMBERS OF THE ANGLO-
BIBLICAL INSTITUTE.

DEAR BROTHER MEMBERS,

As the Differential Readings of the Vatican Manuscript are not generally known, they not yet having been so published as to be able to be consulted by Ordinary Readers, I judge it would be Interesting and Useful to exhibit from time to time, such of them as Distinctly affect the Sense. That this Limitation is requisite, in order to avoid tediousness to General Readers, will readily be admitted, when I state, that I have myself examined upwards of 650 Differential Readings in the Gospel of St. Matthew alone, many of which, though very *Important*, are not of Interest to General Readers. To this Gospel on the present occasion I shall confine my Examples, which I shall divide into Three Classes, as follows.

Class I. Those Passages opposed to the Vatican Manuscript, in which the Differential Reading cannot justly be attributed to other than *Intentional Misrepresentation*,

and in which the Sense *Demonstrates*, such opposing Passages to be Spurious. Class II. Those Passages of a like description, in which the Sense does not *Demonstrate* them to be Spurious. Class III. Those Passages opposed to the Vatican Manuscript, in which the Differential Reading cannot justly be attributed to other than *Accidental Mistake*.

In the following *Examples*, the words in Italics are Spurious according to the Vatican Manuscript. The words between Square Brackets, Thus [], and not in Italics, are not in any Text.

CLASS I.

v. 32. “But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her (*to commit adultery*) to have been debauched: and (*whosoever shall*) he that did marry her that (*is divorced*) he puts away, committeth adultery [in putting her away].”

xix 9. “And I say unto you, Whosoever shall put away his wife, except it be for fornication, (*and shall marry another, committeth adultery*) he causeth her to have been debauched: and (*whoso marrieth*) he that did marry her

which is put away doth commit adultery [in putting her away].”

It cannot with justice be regarded as other than an *Intentional Misrepresentation*, That these Two Verses, separated as they are from each other, could be so united in the assertion of a statement, a statement wholly different to the Injunction *Really Delivered*. I say, *Really Delivered*, seeing it is opposed to *Fact*, and all *Christian Truth*, to state, That the action of a Husband, must, whatever his Wife's conduct may be, necessarily cause her to commit Adultery, which is what the Authorized Text states, “Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.” Hence the Readings of these Passages that oppose the Vatican Manuscript are *Demonstrated* to be Spurious.

The *Spurious Reading*, treats of the punishment of the Unoffending Woman. The *True Reading*, treats of the punishment of the Offending Man. If the object of *Precepts* is to correct Evil, there can be no

doubt as to which of these Readings is the True one.

- vi. 13. “*For thine is the kingdom, and the power, and the glory, for ever. Amen.* Because if ye forgive men their trespasses, your heavenly Father will also forgive you.” The Reason here assigned in justification of the preceding declaration, having no reasonable connection with the subject, *Demonstrates* that the Doxology that precedes it is Spurious; seeing that if it is Omitted, the Reason assigned, when the Entire Passage is rightly Translated, is just. Thus, Verse 9, “After this manner pray ye: Our Father &c. to Verse 12. And forgive us our debts, for even we forgive our debtors, and thou wouldest not have brought us into temptation [by withholding from us thy favor,] therefore deliver us from the evil [we have incurred. I say, so pray], because if ye forgive men their trespasses, your heavenly Father will also forgive you.”

- xx. 16. “So the last shall be first, and the first last: *for many be called, but few chosen.*” The

Reason here assigned in justification of the preceding declaration, having no reasonable connection with the subject, *Demonstrates* that it is itself a Spurious Passage, seeing that all absurdity is removed by the Omission of it.

The just Conclusion here, demands *Especial Note*. It is this. That the establishment of the Existence of this Class of *Differential Reading* in any Manuscript, that is, of *Intentional Misrepresentation* of the True Text, destroys the Authority of all the Readings of such Manuscript; seeing, that it is not possible to show, that any *Differential Reading* advanced from it, is not another Example of *Intentional Misrepresentation*.

This Conclusion precludes doubt respecting the *Value*, as regards a Genuine Text, of the New Syriac Gospel of St. Matthew just brought to light by the labours of the Revd. Dr. Cureton; seeing, that all the Examples in "*Class I*" produced above, exist therein. I say, This precludes doubt, even in the minds of those who accede to the Argument, That because Scholars of A D 1859, think it probable, That St. Matthew's Gospel was not Originally written in Greek, a Manuscript of that Gospel, of early Date, not written in Greek, has a claim to great authority,

as regards Genuine Text, because the Scholars of about A D 300, altered the Manuscript, and made such alterations to accord with our existing Greek Manuscripts ; of course, not so doing, because they judged such alterations to accord with the Genuine Text ; or, even if they did so judge, is the Authority of this Syriac Manuscript affected, seeing their judgment is justly disregarded by Scholars of A D 1859, these having a *More Accurate Knowledge* of the Subject, although living at a period six times more distant from the event.

CLASS II.

v. 44. “ But I say unto you, Love your enemies, *bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.*”

x. 3. “ And *Lebbœus, whose surname was Thaddœus.*”

xi. 15. “ He that hath ears *to hear*, let him hear.”
As this Reading again occurs xiii. 9 it cannot justly be regarded to be other than an *Intentional Misrepresentation*.

xvi. 2. “ He answered and said unto them, *When it is evening, ye say, It will be fair weather : for the sky is red. 3. And in the morning, It will be foul weather to-day : for the sky*

is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times. 4. A wicked and adulterous generation seeketh after a sign.

xvii. 21. *"Howbeit this kind goeth not out, but by prayer and fasting."*

xviii. 11. *"For the Son of man is come to save that which was lost."*

xxi. 28. *"A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. 29. He answered and said I (will not) Sir: but (afterwards he repented, and) he went not. 30. And he came to the second, and said likewise. And he answered and said, I (go, Sir) will not: but afterward having repented, (and) he went (not). 31. Whether of them twain did the will of his father? They say unto him, The (first) last."*

xxiii. 14. *"But woe unto you, scribes and Pharisees, hypocrites? for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."*

- xxvii. 35. "And they crucified him, and parted his garments, casting lots; *that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.*" And sitting down they watched him there.
- xxviii. 9. "And (*as they went to tell his disciples,*) behold Jesus met them."

CLASS III.

- iii. 16. "And Jesus, when he was baptized, &c., saw (*the spirit of God*) a spirit from God descending like a dove."
- v. 22. Is in the Vatican Manuscript an unrestricted Proposition. "Whosoever is angry with his brother shall be in danger of the judgment. *Without a cause,* is Spurious."
- vi. 4. "He will reward thee *openly.*" This Example occurs again, Verse 6.
- xviii. 15. "Moreover if thy brother shall trespass [in any manner], go, &c. The Restriction, *against thee,* is Spurious."
- xix. 20. "The young man saith unto him, All these things have I kept *from my youth up* :
- xxii. 13. "Bind him hand and foot, *and take him away,* and cast him into outer darkness."

- . 44. "The Lord said unto my Lord."
- xxiii. 38. "Behold, your house is left unto you *desolate*."
- xxiv. 36, "But of that day and hour knoweth no man,
no, not the angels of heaven, neither the
Son, but my Father only."
- xxv. 20. "I have gained *beside them* five talents more."
. 22. I have gained two other talents *beside them*."
- xxvi. 3. "Then assembled together the chief priests,
and the scribes, and the elders of the people."
. 27. "And he took (*the*) a cup."
. 28. "For this is my blood of the *New Testament*."
. 59. "Now the chief priests, *and elders*, and all
the council."
- xxviii. 2. "And came and rolled back the stone *from
the door*, and sat upon it."
. 17. "And when they saw him, they worshipped
him : but some doubted."

I remain,

DEAR BROTHER MEMBERS,

Ever truly yours,

HERMAN HEINFETTER.

17, FENCHURCH STREET,

June 7th, 1859.

M E M O R A N D A.

The Figures between the Lines under 490, refer the reader to the Rules. These figures are sometimes succeeded by a comma, which is followed by other figures, these other figures point out the paragraph in the Note to the Rule that is referred to.

490, refers the reader to my Tract on *Ιησους Κυριος*

491,	Do.	<i>Ιησouv.</i>
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492,	Do.	<i>Πνευμα.</i>
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493, refers the reader to my Note Mat. 592.

494	Do.	Mat. 624.
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495	Do.	Mat. 504.
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496	Do.	Mat. 658.
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497	Do.	Mat. 699,1.
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497,1	Do.	Mat. 546,1.
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497,2	Do.	Mat. 809.
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497,3	Do.	Mat. 508.
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497,4	Do.	Mat. 670,2.
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497,5	Do.	Mat. 532,1.
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497,6	Do.	Mat. 533,2.
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497,7	Do.	Mat. 522.
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497,8	Do.	Mat. 552,1.
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498	Do.	Mat. 831.
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500 and above, refers the reader to the notes at the foot of the page.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ
Amen.

A LITERAL TRANSLATION

OF THE

EPISTLE GENERAL OF JAMES.

CHAPTER I.

1. James, a servant of ⁵⁰⁰*him that is God* and Lord

 of Jesus Christ I am to the twelve tribes that are in

 the dispersion to rejoice,
2. ⁵⁰¹esteem all ³³³joy *to have been your portion*, my

 brethren. When ⁵⁰²ye should have met with various ⁵⁰³

 trials of your faith,

500. *A servant &c.* Literally, *A servant of God I am to the twelve tribes*; whereas the Sense intended to be conveyed is, *A servant to the twelve tribes I am for the cause of God*; hence the *Disarrangement*. See Rule 321.

501. *Esteem all joy.* Literally, *All things without any exception*; whereas the Sense intended to be conveyed is, *Esteem as a whole all joy*; hence the *Disarrangement*. See Rule 321.

502. *Stop. When.* Literally, *After the time that ye have met with divers trials*; whereas the Sense intended to be conveyed is, *With respect to your meeting with various trials*; hence the *Major Stop* here. See Rule 322.

503. *Ye have met with various trials.* Literally, *A temptation yielded to is a trial*; whereas the Sense intended to be conveyed is, *Temptations not yielded to for if yielded to, they in relation thereto were not brethren*; hence the *Disarrangement*. See Rule 321.

3. knowing, that your test of the faith worketh
⁵⁰⁴
 patience.

4. And the patience of *this kind*, esteem as to kind
^{504,1}
 a perfect work, in order that perfect and entire in
^{504,2}
things required ye should be, in nothing, being defi-

 cient.

5. And if any of you be deficient in wisdom, ask
 of God that gives to all liberally, and upbraids not,
 and it shall be given to him.

6. But ask in faith, nothing doubting. For he
 that doubts, he hath been like to a wave of the sea
 being driven with the wind and tossed.

7. So think not, that man, that he shall receive
 any thing, from the Lord,

8. a doubting man, unsettled *is* in all his ways.
³³³

9. So rejoice, a brother that is wanting, with res-
 pect to his exaltation.

504. *Knowing that your test of the faith.* Literally, *Necessarily effecteth that end*; whereas the Sense intended to be conveyed is, *The result is so, when rightly used*; hence the *Disarrangement*. See Rule 322,1.

504,1. *Esteem a perfect work.* Literally, *That you do it in a perfect manner*; whereas the Sense intended to be conveyed is, *That the description of the work itself is of a perfect character*; hence the *Disarrangement*. See Rule 321.

504,2. *In order that perfect and entire ye should be.* Literally, *In the possession alone of that one quality*; whereas the Sense intended to be conveyed is, *That your perfection should not be*

10. And the *brother* having abundance, with respect to his levelling, for as a flower of grass, it shall pass away.

11. For the sun risen with the fervent heat *it has*,
 even it withered the grass, and its flower fell off,
 and the beauty of the appearance it destroyed. So
 also the *brother* having abundance, with respect to
 his acts of passing, shall fade away,

12. blessed a man *is*, who sustains trial, because
he a proof having made, *of his constancy*, he shall
 receive the crown of the life, which he professed to
 obtain with them that love him,

13. no one being tried so as to effect eternal life,
 say, that apart from God's appointments, I am tried
 in relation thereto. For the God not tried is by evils
 to change his appointments. Nor tries he any one in
 such a manner.

defective through the want of it; hence the Disarrangement. See Rule 321.

505. *Its flower fell off.* Literally, *Necessarily does so*; whereas the Sense intended to be conveyed is, *Commonly does so*; hence the *Disarrangement. See Rule 322,1.*

506. *Which he professed to obtain, or, Which he promised himself.*

507. *Apart from.* I cannot defend the Sense given to *apo* in the Received Translation.

14. But each is tried, by the his own lust, being
 drawn away and enticed.^{497,5}

15. Then the lust having conceived, it brings forth
 sin. And the sin having been perfected, it begets
 death.

16. Err not, my beloved brethren,

17. ³³³every good gift, and ³³³every perfect gift from
 above exists, coming down from the father of the
 lights *it is*, in whom, no change exists but a ⁵⁰⁸turning
 of shadow,

18. *it* having been determined *by him*, he begat us
here for his children by a promise of truth with res-
 pect to that we should be a first fruit of his creatures,
³⁸⁰.....⁵¹⁰
²¹⁰.....

19. appoint ye my beloved brethren. And be,
 every man, swift, with respect to that ³⁸⁰*he* should have
 heard *the promise*, slow, with respect to that *he*
 should have commanded, slow, with respect to wrath.
³⁸⁰.....
⁵¹³.....

20. For wrath of man worketh not a justification
 from God,

508. *But a turning of shadow.* Literally, *In any respect*; whereas
 the Sense intended to be conveyed is, *In that to which the Context
 has relation*; hence the *Disarrangement*. See Rule 321.

510. *His creatures.* Literally, *Every description of existence*;
 whereas the Sense intended to be conveyed is, *All earthly exist-
 ences*; hence the *Disarrangement*. See Rule 321.

21. wherefore having laid aside all filthiness and superfluity of naughtiness, with meekness, receive the engrafted word that is able to have saved your souls.

22. And become, doers of word, and not hearers only, deceiving your own selves,

23. for if any one a hearer of word is, and not a doer, this *man* is like to a man beholding his natural face, in a glass.

24. For he beheld himself, and hath gone away, and straightway he forgot, of what sort he was.

25. But he that looked into a perfect law the *i e* that is in respect of the liberty to accept or reject it, and continued, not a hearer after forgetfulness having become, but a doer of work, this *man* blessed, in his doing, shall be,

26. if any one religious seems to be. *Though* not

 restraining his own tongue, but deceiving his own

 heart, vain the religion of this man is,

513. *Worketh not a justification from God.* Literally, *Cannot obtain it*; whereas the Sense intended to be conveyed is, *Cannot itself procure it*; hence the *Disarrangement*. See Rule 321.

514. *Religious seems.* Literally, *Such appears to be*; whereas the Sense intended to be conveyed is, *Professes to be such*; hence the *Disarrangement*. See Rule 321.

516. *Vain the religion of this man is.* Literally, *Absolutely useless to him*; whereas the Sense intended to be conveyed is, *It is*

27. pure and undefiled religion, before the God and father, it is to visit fatherless and widows, in their affliction, it is unspotted himself to keep from the world,

CHAPTER II.

1. my brethren. Not with respect of persons, hold the belief of our Lord Jesus Christ concerning the glory *that is to come*.

2. For if there should have entered into your assembly, a man with a gold ring, in goodly apparel. And there should have entered in also, a poor man,
³³³
 in vile apparel.

3. And ye should have respect for him that wears the apparel that is gay, and so should have said, thou,
⁵¹⁹
 sit down here well, and should have said to the poor

 man, thou, stand, or sit down there under my foot-
 stool,

4. ye were determined by *their own estimate* of themselves, and became, judges by evil considerations,

useless so long as he continues to act as is specified; hence the *Disarrangement*. See Rule 321.

519. *Ye should have said*. Literally, *Actually so spake*; whereas the Sense intended to be conveyed is, *In effect so delivered his intentions*; hence the *Disarrangement*. See Rule 321.

5. hearken, my beloved brethren, choose ²¹⁰ not the
 God the poor in the world rich, in faith, and heirs of
 the kingdom, which he promised to them that love
 him.

6. Yet ye dishonor the poor, do not the rich ²¹⁰
 tyrannize over you, and draw you, before judgment
 seats,

7. do not they blaspheme the worthy name that ²¹⁰
 was called on you,

8. if indeed truly ye fulfil a law, royal, through ⁵²⁰
 the scriptures *commanding it*, thou shalt love thy
 neighbour as thyself. ⁵²¹ Well ye do.

9. But if ye accept persons on account of external
 advantages, ye ⁵²² commit sin, being convicted by the
 law, as transgressors.

10. For whosoever ⁵²³ should have kept all the law. ³³³

520. *Ye fulfil a law.* The Received Translation expresses the
 Literal Sense, had the *Arrangement* been *Regular*, and the Article
 expressed; but such is not the case. If the Sense intended to be
 conveyed is as expressed in the Paraphrase, the *Arrangement* should
 be *Irregular*. See Rule 321, and so it is.

521. *Stop. Well.* Literally, *Ye are perfect*; whereas the Sense
 intended to be conveyed is, *To that extent ye act rightly*; hence the
Major Stop here. See Rule 322.

522. *Ye commit sin.* Literally, *In under any circumstances*
regarding external advantages; whereas the Sense intended to be
 conveyed is, *Ye do so in making external advantages the sole ground*
of acceptance; hence the *Disarrangement*. See Rule 321.

523. *Keep all the law.* Literally, *He that does so, cannot pos-*

Save that he should have offended in one *thing*, liable
⁵²⁴
 to reproach from all *men* he hath become.

11. For he that said. Thou shouldst not have
 committed an adultery, said also. Thou shouldst
 not have killed. So if thou do not commit adultery.
⁵²⁵ Yet do kill, a transgressor of law thou hast become. ^{497,1}

12. So speak, and so act *toward others*, as on
 account of *being under* a law of liberty, *there is a*
 delaying to be judged.

13. For merciless judgment to him that shewed
 not mercy *exists*, he treats arrogantly mercy by *his*
 judgment,

14. what profit my brethren *is it*, if ⁵²⁷any one
 should declare faith to have. And works he should

 not have. The faith *he has* is not able to have
 saved him,

sibly offend in one point; hence the *Disarrangement*. See Rule 321.

524. *Liable to reproach from all*. Literally, *On account of all points*; whereas the Sense intended to be conveyed is, *From all men*; hence the *Disarrangement*. See Rule 321.

525. *A transgressor of law thou hast become*. Literally, *One that does transgress*; whereas the Sense intended to be conveyed is, *One that has transgressed*; hence the *Disarrangement*. See Rule 321.

527. *Declare faith to have*. Literally in this connexion, *If any one should but declare that he has it*; whereas the Sense intended to be conveyed is, *Admitting that a person can have faith*; hence the *Disarrangement*. See Rule 321.

15. if a brother or a sister naked should be, or

 being wanting of the daily food.

16. And any one should have said to them, with
 respect to you, depart in peace, be warmed and filled.
 And should not have given to them the necessities
 of the body, what profit.^{497,1}

17. So also the faith *specified above*, unless it
 should have works, dead it is by itself,

18. but some one will say, thou hast faith, and
⁵³³
 I have works, shew me thy faith, without the works
^{533,1}
I have, and I will shew thee, by my works, the faith

thou hast,

19. thou believest, that one God there is. Well
 thou doest, though the devils believe *the same* and
⁵³⁴
 tremble.

530. *If a brother or sister naked &c.* Literally, *Devoid of all clothing*; whereas the Sense intended to be conveyed is, *Standing in need of clothing*; hence the *Disarrangement*. See Rule 322,1.

533. *Thou hast faith.* Literally, *To some extent*; whereas the Sense intended to be conveyed is, *To the extent required for effecting the object referred to*; hence the *Disarrangement*. See Rule 321.

533,1. *I will show thee &c.* Literally, *Thee in particular*; whereas the Sense intended to be conveyed is *General, All men through thee*; hence the *Disarrangement*. See Rule 321.

534. *The devils believe.* Literally, *Have belief of some kind or other*; whereas the Sense is here restricted to the particular fact specified in the Context; hence the *Disarrangement*. See Rule 322,1.

20. But thou wishest to have known, O vain man,
why the faith *thou hast*, without the works *I have*,
unprofitable is,

21. Abraham our Father, not by works, was justified,
having offered up Isaac his son, upon the altar,

22. thou seest, that the faith *he had* worked⁵³⁵
together with his works, as *that* by the works, the
faith *he had* was made perfect,⁵³⁶

23. and *that* the scripture that said was fulfilled.
So Abraham believed the God, and it was reckoned
to him, unto justification, even *that* a friend of God
he was called,

24. perceive *by this*, that by works, a man is justified,
and not by faith only.

25. Verily in like manner also Rahab the harlot,
not by works, was justified, *she through faith* having
received hospitably the messengers, and then dismissed⁵³⁸ *them*³³³ for another journey.^{497,5}

535. *The faith worked together.* Literally, *Actively did so*; whereas the Sense intended to be conveyed *Is Passive, It was regarded as well as his works*; hence the *Disarrangement*. See Rule 322,1.

536. *The faith was made perfect.* Literally, *Actively was*

26. As the body that is without a spirit dead is.^{497,1}
 So also the faith that is without works dead is.

CHAPTER III.

1. Not many instructors, make, my brethren,
 having experienced, that ³³³more *i e increased* judgment we shall receive *by so doing*.

2. For many times we all miscarry,⁵³⁹ if any one, in
 word, miscarries not, this a ³³³perfect man *is*, able he is
 to have restrained also all the body,

3. behold the bits of the horses, in the mouths,
 we place, with respect to that they should obey us,³⁸⁰
 and so all their body we turn about.³³³ ^{497,3}

4. Behold also the ships that are so great being,
 and of fierce winds, being driven, it is turned about
 with ³³³smallest helm. ⁵⁴²Whither the will of him that
 guides should determine.⁵⁴³ ^{497,1}

changed; whereas the Sense intended to be conveyed is *Passive*, *It became effective*; hence the *Disarrangement*. See Rule 322,1.

538. *Dismissed for another journey*. Literally, *The object of their dismissal was for them to take another journey*; whereas the Sense intended to be conveyed is, *Dismissed them free to engage in other work*; hence the *Disarrangement*. See Rule 321.

539. *We all miscarry*. Literally, *All I now address*; whereas the Sense intended to be conveyed is *General*, *All that are Christians*; hence the *Disarrangement*. See Rule 321.

540. *Behold the bits of the horses*. Literally, *The bits that belong to the horses*; whereas the Sense intended to be conveyed is, *The bits which in respect of horses we employ*; hence the *Disarrangement*. See Rule 321.

5. In like manner so the tongue a little member³³³ ^{322,2}
^{497,3} is, and it greatly boasteth. Behold how large a fire³³³
⁵⁴⁴ ³³³ it is, it kindles how great materials,

6. even the tongue a fire is, the regulation of the²¹⁰
 iniquity *effected* is the tongue constituted to our³³³
 members, *it is* that that defiles all the body, even
 setting on fire the course of the nature *i e the natural*
course, and being set on fire through the hell *to which*
it attains.

7. For every kind of beasts and also of birds,³³³ ⁵⁴⁶

 serpents and also of things in the sea, is tamed and

 hath been tamed in the nature that is belonging to
 mankind.

8. But no one is able by men the tongue to have⁵⁴⁷

542. *Stop*. Literally, *Under all circumstances, even when the ship is unmanageable*; whereas the Sense intended to be conveyed is, *Under ordinary circumstances*; hence the *Major Stop* here. See Rule 322.

543. *The will of him that guides should determine*. Literally, *This has reference to the steersman's particular desire*; whereas the Sense has reference to that, which *The Steersman aims to effect, in some cases, against his own particular desire*; hence the *Disarrangement*. See Rule 322,1.

544. *It kindles how great materials*. Literally, *It necessarily does so*; whereas the Sense intended to be conveyed is, *It oftentimes does so*; hence the *Disarrangement*. See Rule 321.

546. *For every kind of beasts &c. is tamed*. Literally, *A declaration of personal knowledge of the fact*; whereas the Sense intended to be conveyed is, *A declaration of not knowing any kind that is not tamed*; hence the *Disarrangement*. See Rule 322,1.

tamed, *it is* an ³³³ungovernable evil, full of deadly
poison,

9. with it, we bless the Lord and father, and with
it, we curse the men ⁵⁴⁸that have been made after an
image of God,

10. out of the same mouth, blessing and cursing
proceeds, it becometh not, my brethren, these things
so to have been. ^{497,5}

11. What, the fountain, out of the same hole, the
sweet and the bitter send forth.

12. A fig-tree is not able, my brethren, olive ber-
ries to have borne, or a vine, figs, neither impreg-
nated with salt, sweet to have brought forth water *at*
the same hole,

13. who wise and intelligent, among you, *is*, shew,
by the good course of life *he has pursued*, his works,
with meekness after wisdom.

14. But if ye have ⁵⁵⁰bitter envy and strife, in your
heart. Boast not, nor lie in respect of the truth,

547. *The tongue of men to have tamed.* Literally, *No man is able to tame his own tongue*; whereas the Sense intended to be conveyed is, *No man is able to tame the speech of mankind*; hence the *Disarrangement*. See Rule 321.

548. *That have been made after an image of God.* Literally implies, *That Almighty God passed through the state that each man passes through*; whereas the Sense intended to be conveyed is, *We*

15. this is not the wisdom from above descending,

 but *is* earthly, sensual, devilish.

16. For where envy and strife ⁵⁵² *is*. There confusion and every evil work ³³³ *is*.

17. But the from above wisdom, first indeed pure
^{497,5} it is, then peaceable, gentle, easy to be entreated,
 full of mercy and good fruits, without partiality,
 without hypocrisy.

18. So *the* fruit of justification, in peace, is sown
⁴⁹⁷ by them that make peace,

CHAPTER IV.

1. from whence wars, and whence fightings,
 among you, *is it* not hence, from your lusts that
 war in your members,

2. ye lust, and have not, ye kill and desire, and
 are not able to have attained, ye fight and war, ye
 have not, on account of the *thing* not *being* you to
⁵⁵⁴ have asked,

curse the men that have an image resembling God's; hence the Disarrangement. See Rule 321.

550. *If ye have &c.* Literally, *If these things are there;* whereas the Sense intended to be conveyed is, *If ye act from such motives;* hence the *Disarrangement.* See Rule 321.

552. *Stop.* Literally, *In that place, confusion &c. is;* whereas the Sense intended to be conveyed is, *During the existence of these passions, such results attend them;* hence the *Major Stop* here. See Rule 322.

3. ye ask and receive not, because amiss ye ask,
in order that upon your lust, ye shall spend extra-
vagantly,

4. ye adultresses have not known, that the friend-
ship of the world, enmity with the God is. There-
fore he who if a friend should have determined to be
of the world, an enemy of the God he is consti-
tuted,

5. or ye think, that vainly the scripture says, for
the sake of malice, it earnestly desires to cultivate,
the spirit which shall dwell in us acceptably to
God.

6. And gives more grace for its attainment, where-
fore it says, the God resisteth the proud. But
giveth grace unto the humble.

554. *You to have prayed.* Literally, *In any manner*; whereas the Sense intended to be conveyed is, *Sought from God the things that ye desire*; hence the *Disarrangement*. See Rule 321.

555. *Enmity with the God is.* Literally, *It is so without any limitation*; whereas the Sense intended to be conveyed is, *As a principle it is so*; hence the *Disarrangement*. See Rule 322,1.

556. *Whosoever a friend should have determined to be.* Literally, *No one can determine this, they can but determine to strive to be so*; hence the *Disarrangement*. See Rule 321.

557. *The scripture says.* Probably, *The scripture teaches but does not actually state what is here specified*; hence the *Disarrangement*. See Rule 321.

558. *And gives more grace.* Literally, *Adds physical power*; whereas the Sense intended to be conveyed is, *Assures greater acceptance*; hence the *Disarrangement*. See Rule 321.

7. Therefore be subject to the God. And resist the devil, and he will flee from you,

8. draw nigh to the God, and he will draw nigh to you, make clean hands, sinners, and purify hearts, double minded,

9. be afflicted, and mourn, and weep, your laughter, into mourning, be turned, and the joy, into heaviness,

10. be humble in the sight of the Lord, and he shall lift up you.

11. Speak not against one another, brethren, he that speaks against a brother, or judges his brother's *conscientious action*, he speaks against law, and judges law. And if thou ⁵⁶³judgest law, ^{322,2}not a doer of law but a judge thou art,
.....^{322,2}

12. one a lawgiver and judge is, that is able to have saved and to have destroyed. Then thou, who art thou, that judgest the neighbour,

560. *Resisteth the proud.* Literally, *Persons that are or have been proud*; whereas the Sense intended to be conveyed is, *The act that originates from pride*; hence the *Disarrangement*. See Rule 321.

563. *If thou judgest law.* Literally, *In any way, even that it is holy*; whereas the Sense intended to be conveyed is, *If thou considerest that thou hast authority to judge*; hence the *Disarrangement*. See Rule 321.

13. go to now, ye that say.⁵⁶⁴ To day or to-morrow
 we will go into ³³³this the city, and continue there a
 year, and buy and sell and get gain,

14. whosoever *so says*, ye know not of the to-
 morrow, of what sort your life *is*. For a vapour ye
 are in respect of a little appearing,^{497,5} afterwards also *in*
 vanishing away,

15. wherefore in respect of that you should say, if³⁸¹
 the Lord ⁵⁶⁷should will, and we shall live, then we will
 do this or that.

16. But now ye rejoice in your boastings, all such
³³³rejoicing evil is.

17. Surely goodness having acknowledged to do,⁵⁶⁸
 and not doing, sin to him it is,

CHAPTER V.

1. go to now, the rich, weep, howling on account
 of your miseries that are about to come,

2. your riches⁴⁹⁸ have been corrupted, and your gar-
⁴⁹⁸ments moth eaten have become,

564. *Stop.* Literally, *Who state expressly what is specified* ;
 whereas the Sense intended to be conveyed is, *Who speak to that*
effect ; hence the *Major Stop* here. See Rule 322.

567. *The Lord should will.* Literally, *Perceptibly determine* ;
 whereas the Sense intended to be conveyed is, *Should permit me so*
to act ; hence the *Disarrangement*. See Rule 321.

568. *For goodness having acknowledged to do.* Literally, *What is*

3. your gold and your silver ⁴⁹⁸ have been cankered,

 so their rust, for a witness against you, shall be, and
 shall eat your flesh as a fire, ye heaped treasure
 together for ^{497,3} later days.

4. Behold the hire of the laborers that reaped
 down your fields, that has been kept back by fraud
 by you, cries aloud, and the cries of them that reaped,
 into the ears of God of Sabaoth, have entered,

5. ye lived in pleasure on the earth, yea lived
 extravagantly, ye educated your heart, for a day of
 slaughter,

6. ye condemned, ye killed the just, he sets not
 himself in opposition to you.

7. Therefore have patience, brethren, unto the
 coming of the Lord. ^{497,3} Behold the husbandman ⁵⁷⁰ waiteth

 for the precious fruit of the earth, having patience
 for it. ⁵⁷¹ Until it should have received early and
 latter rain,

really good ; whereas the Sense intended to be conveyed is, *What we esteem to be good* ; hence the *Disarrangement*. See Rule 321.

570. *The husbandman waiteth*. Literally, *He actually does so* ; whereas the Sense intended to be conveyed is, *He cannot immediately obtain it* ; hence the *Disarrangement*. See Rule 322,1.

571. *Stop*. Literally, *Until it comes* ; whereas the Sense intended to be conveyed is, *Until its effects have been realized* ; hence the *Major Stop* here. See Rule 184.

8. have patience, also ye, stablish your hearts,
^{571,1}
 that the coming of the Lord hath drawn near.

9. Groan not, brethren, by other *men's suggestions*,
^{497,3}
 lest ye should have been condemned. Behold the
 judge, before the doors, hath stood,

10. an example, take, my brethren, of the en-
 durance of evil and of the long suffering, the pro-
^{497,3}
 phets, which spoke in the name of God.

11. Behold we count happy those of them that
 sustained the patience after Job, ye heard, and the
 principal design of God *in their case* ye saw, that
^{322,2}
 abounding in mercy God is, and compassionate *therein*.

12. And above all things, my brethren. Swear
³³³
 not by either the heaven, or the earth, or any other

 oath *that ye will do anything*. But exist your yea

of promise, yea as to right performance, and the nay
of you, nay, lest into condemnation for promising
what ye should not perform, ye should have fallen,

13. ²¹⁰ does any suffer affliction among you, pray,

 is any merry, sing psalms,

571,1. *That the coming of the Lord hath drawn near.* Literally,
That to those he addressed, his actual coming was near; whereas
 the Sense intended to be conveyed is, *That the effect, in respect of*

14. does any one ²¹⁰ want authority *to teach* among
 you, call for the presbyters of the church, and pray
 over him, having anointed with oil, on account of
 the fame,

15. and the ⁵⁷² prayer after *i e made in obedience to*
 the faith will save him that labours *from wanting*
authority, and ⁵⁷³ the Lord will raise up him *to authority*
by so doing, and if he should be, ⁵⁷⁴ having caused sin
by his want of authority, it shall be forgiven him.

16. Therefore confess to one another the sins of
this character, and pray for one another, to the end
 that ye should have been made whole *in respect of*
^{574,1} *authority*. Much a prayer for *what* is just avails,
 being energetic,

those he addressed is the same, as his coming being near; hence the Disarrangement. See Rule 322,1.

572. *And the prayer after the faith shall save.* Literally, *It will necessarily do so*; whereas the Sense intended to be conveyed is, *It should effect that end*; hence the *Disarrangement*. See Rule 322,1.

573. *Even the Lord will raise up him.* Literally, *Personally do what is stated*; whereas the Sense intended to be conveyed is, *Will as to effect do so, by sanctioning such a ceremony*; hence the *Disarrangement*. See Rule 321.

574. *And if he should be, having caused sin.* Literally, *Intentionally effected it*; whereas the Sense intended to be conveyed is, *Been an accidental means of its production*; hence the *Disarrangement*. See Rule 321.

574,1. *Stop.* The Sense here is not, *It is a means of securing much*, which is the Literal Sense; but, *It is a great assistance in securing*; hence the *Major Stop*. See Rule 184.

17. Elias a man subject to like passions was to us,
 and he prayed a prayer in respect of that it might
 not have rained, and it rained not on the earth three
 years and six months,

18. and again he prayed, and the heaven gave rain,
 and the earth brought forth its fruit,

19. my brethren, if any one, among you, should
 have been led out of the way from the truth, and any
 one should have converted him,

20. know, that he that converted a sinner, from an
 error of a way of him, he shall save a soul from death
 by it *such way*, and a multitude of sins *that a sinner*
would have thus committed he shall bury.

575. *He prayed a prayer.* Literally, *He made a single utterance of his desire*; whereas, probably, the Sense intended to be conveyed is, *He oft supplicated for a single object of desire*; hence the *Disarrangement*. See Rule 321.

576. *And the heaven gave rain.* Literally, *Heaven does not give rain*; the Sense intended to be conveyed is, *Rain descended by command from heaven*; hence the *Disarrangement*. See Rule 321.

A LITERAL TRANSLATION

OF THE

FIRST EPISTLE GENERAL OF PETER.

CHAPTER I.

1. Peter, an apostle of Jesus Christ to ³³³ elect
strangers of dispersion of Pontus, Galatia, Cappa-
docia, Asia, and Bithynia,

2. for *their* ^{576,1} *having* a foreknowledge of God *the*
Father, with respect to sanctification of spirit, in
obedience and sprinkling of *the* blood of Jesus Christ,
²¹⁰
may grace to you and peace have been multiplied,
.....

3. blessed *be*, the God and Father of our Lord
Jesus Christ, that is according to his abundant mercy
having begotten again us, in *vouchsafing us* a living

576,1. Observe, There is no Article before *God*, it cannot therefore
be, *Foreknowledge possessed by God*.

577. See Rom. i. 4.

hope by means of *that which the* ⁵⁷⁷ resurrection of Jesus Christ, from *the dead establishes,*

4. of an inheritance incorruptible, and undefiled, and unfading, having been reserved in *the heavens,* for you,

5. that are by power ⁵⁷⁸ of *a revelation* from God being kept *in hope* through faith, of a salvation ready, to have been revealed in *the last time,*

6. through which *keeping,* ye greatly rejoice, a little now, if being necessary, *ye* having been caused to grieve through ³³³ many temptations *that attack you,*
.....

7. in order that your trial of the faith, much more precious than of gold that is destroyed. Even by means of fire being tried, it should have been found unto praise and glory and honor, at appearing ⁵⁷⁹ of Jesus Christ,

8. whom not having seen, ye love, in whom now. Not seeing. Yet believing, ye rejoice with joy unspeakable, and having been endowed with glory,

578. *By power of a revelation from God.* The Sense of the Authorized Translation demands the Expression of the Article before *Power* and *God*.

579. *At appearing.* Not then exclusively, or the Article would have been expressed before *Appearing*; *Perhaps before the time specified, also afterwards*; hence the Omission of the Article, See Rule 101.

9. *ye* receiving the end of the faith, *viz*, a salvation of souls,

10. concerning which salvation, prophets enquired and searched diligently, that prophesied concerning the *salvation* that exists to you by grace,

11. searching as to what things or time of what kind, the spirit by them was declaring, testifying before hand the sufferings of *men* on account of Christ's *not having come*, and the glories realized in *this world* after these sufferings are taken away,

12. by whom it was revealed that not to themselves. But to us, they were ministering these things, which things now were published to you,

580. *That prophesied concerning the salvation that exists to you by grace.* Literally, *Concerning something that was realized by them*; whereas the Sense intended to be conveyed is, *Concerning something that might be realized by them*; hence the *Disarrangement*. See Rule 321.

581. *The spirit by them.* Literally, *To or among them*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

582. *The sufferings on account of Christ.* Literally, *That he actively caused*; whereas the Sense intended to be conveyed is *Passive*, *That his coming might have prevented*; hence the *Disarrangement*. See Rule 321.

583. *And the glories after these sufferings.* Literally, *This would have reference to heavenly blessings*; whereas the Sense intended to be conveyed, *Has reference to temporal blessedness*; hence the *Disarrangement*. See Rule 321. Observe also, it is *Glories* not *Glory*.

584. *Were published.* Literally, *In exact detail*; whereas the

by means of them that preached the glad tiding for
 you in a spirits holy ⁴⁹² *i e in a spirits freedom from guilt*
 having been sent down from heaven, unto *obtaining*
 which, angels desire to have stooped forward to
ascertain a means,

13. wherefore having girded up the loins of your
 mind, being sober constantly, hope *for salvation*
 through grace that is brought to you, by revelation
 of *i e what is revealed by Jesus Christ,*

14. as children of obedience. Not having been
 conformed to be so by the former ⁵⁸⁵ lusts in your igno-
 ..
rance of meriting salvation,

15. but as he that called you holy ³³³ *is,* even so they
i e children of obedience holy, in all manner of con-
 ..
versation, be,

16. because it hath been written, for holy be, for
 I holy *am,*

17. and if a father ye call upon that without res-
 pect of persons *covenants judgeth salvation* according

Sense intended to be conveyed is, *As to the general outline ; hence the Peculiar Government. See Rule 382.*

585. *The former lusts in your ignorance.* Literally, *The former motives which in your ignorance ye regarded to be lusts ; whereas the Sense intended to be conveyed is, The former motives esteemed in your ignorance, which in reality are lusts ; hence the Disarrangement. See Rule 321.*

to the ⁵⁸⁷*actual* work of each, in fear, the time of ⁵⁸⁸*your*

 sojourning, be passed,

18. having known that not with corruptible things,
 silver and gold, ye were redeemed from your vain
 manner of life handed down from forefathers *for*
attaining an assurance of salvation,

19. but with ³³³precious blood as of a lamb without

 blemish and without spot,

20. *I say, ye know,* by Christ's having been before
 ordained *to suffer* even before foundation of world.
 Though having been made manifest in last of the
 times,

21. on account of you that are by means of him
 believers, in God that raised him, from *the* dead, and
 gave glory ⁵⁸⁹to him, for your faith and hope to be

 in God,

587. *According to the work of each.* Literally, *According to what each man effects with the talents of Nature and Promise vouchsafed to him*; whereas the Sense intended to be conveyed, is *Limited to Nature alone, Promise in no sense being literally a Work of man*; hence the *Disarrangement*. See Rule 321.

588. *The time of your sojourning.* Literally, *The whole of man's natural life*; whereas the Sense intended to be conveyed has reference, *To what remains of it*; hence the *Disarrangement*. See Rule 321.

589. *Gave glory to him.* Literally, *Did what is stated*; whereas the Sense intended to be conveyed is, *Revealed to man his having glory*; hence the *Disarrangement*. See Rule 321.

22. ⁵⁹¹ *he* having purified your souls, in the obedience

 after *i e required* by the truth, in unfeigned brotherly
 love, from heart, one for the other, love continuedly,

23. *ye* having been born again not of corruptible
 seed, but incorruptible, through promise from a
³³³ living God also an abiding,

24. because all flesh as grass ³³³ *is as to continuance*,

 and all glory of it as a flower of grass, the grass *as to*

continuance was withered, and the flower ⁵⁹² *of it* faded

 away.

25. But the word ⁵⁹³ from God endures unto the ever.
^{322,2}.....
 And this *endurance* the word is, that that was

 preached a glad tiding to you.

CHAPTER II.

1. Therefore having laid aside all ³³³ malice, and
³³³
³³³ all guile, and hypocrisy, and envies, and all evil

 speakings,

591. *Having purified your souls.* Literally, *Made them pure* ;
 whereas the Sense intended to be conveyed is, *Accepted them as*
such ; hence the *Disarrangement*. See Rule 321.

592. *The flower faded away.* Literally, *Necessarily so* ; whereas
 the Sense intended to be conveyed is, *It does so in ordinary cases*,
In some cases it never has a flower ; hence the *Disarrangement*. See
 Rule 322,1.

593. *The word of God endures unto the ever.* Literally, *In all*
cases, even when he limits its duration ; whereas the Sense intended
 to be conveyed is, *It endures the time of God's appointment* ; hence
 the *Disarrangement*. See Rule 322,1.

2. as new-born babes, the reasonable sincere milk of brotherly love, desire, in order that by it, ye should have grown unto salvation,

3. if ye tasted, that gracious the Lord is,

4. in whom, coming to a living stone, of men indeed, having been disallowed. But of God, chosen precious,

5. so they *i e men* as living stones, a spiritual house⁴⁹⁸ are, be ye built up into an holy priesthood, to have offered up spiritual sacrifices acceptable to God, through Jesus Christ,

6. because he surrounds all things with acceptance by scripture.^{497,3} Behold I lay in Sion a chosen precious foundation stone, and he that believeth on him, should not have been made ashamed.

7. Therefore the preciousness is to you that believe. Though they do not believe, a stone, which they that build disallowed,^{595,1} this was made into a chief of a corner, also a stone of stumbling, and a rock of offence to them,

595. *The preciousness is to you.* Literally, *You in particular*; whereas the Sense intended to be conveyed is, *All that believe*; hence the *Disarrangement*. See Rule 321.

595,1. *Which they that build disallowed.* Literally, *They that do really build*; whereas the Sense intended to be conveyed is, *Those who by there office ought to build, that is, teach*; hence the *Disarrangement*. See Rule 321.

8. which stumble at the promise, not believing in what, even they were constituted.

9. But ye a chosen generation ³³³*are*, a royal priest-
³³³hood, an ³³³holy nation, a people, by acquirement, to
 the end that ye should have published ⁵⁹⁶abroad the
 praises of him ⁵⁹⁷that called out of darkness you into
 his marvellous light,

10. which once not a people *were*. But now a people *accepted* of God are, which not having been pitied *were*. But now having become pitied *are*,

11. dearly beloved I exhort as strangers and pilgrims to abstain from the fleshly lusts, which wars, as to the soul, your manner of life to the Gentiles excellent *to exist*,

12. in order that in what, they speak against you as evil doers, by the good works, beholding *your excellence*, they should have glorified the God, in a day of inspection,

596. *That ye should publish abroad.* Literally, *Actively do so*; whereas the Sense intended to be conveyed is *Passive*, *Your conversation should proclaim it*; hence the *Disarrangement*. See Rule 321.

597. *Called out of darkness you.* Literally, *In such manner as to preclude your return to it*; whereas the Sense intended to be conveyed is, *Who called you when you were in a state of darkness*; hence the *Disarrangement*. See Rule 321.

13. be subject to ³³³every human ordinance for
 justice, on account of the Lord, whether by a king as
 being above,

14. or by governors as by means of him *a king*,
 being sent for punishment of evil doers. And praise
 of well doers,

15. for thus the will of the God it is doing well to
 put to silence ^{322,2}the ignorance of the foolish men ⁶⁰¹that
 deny your acceptance,

16. as free ⁶⁰²from past evil, yet not as a cloak having
 the freedom of *doing* the evil from which you are
 freed, but as a proof of your being ^{602,1}servants accepted
 of God,

17. ⁶⁰³honor all men, love the brotherhood, fear the
 God, honor the king,

601. *To put to silence the ignorance of the foolish men.* Literally, *Actively to do so*; whereas the Sense intended to be conveyed is *Passive, To demonstrate that their opinion is without foundation*; hence the *Disarrangement*. See Rule 321.

602. *Not as a cloak having the freedom of the evil.* Literally, *Not as that which can cover the evil*; whereas the Sense intended to be conveyed is, *Not as that which sanctions the doing of the evil*; hence the *Disarrangement*. See Rule 321.

602,1. *Servants of God.* Literally, *Men actually serving a God*; whereas the Sense intended to be conveyed is, *Men serving their generation as God accepts*; hence the *Disarrangement*. See Rule 321.

603. *Honor all men &c.* Literally, *This is a command to the servants of God to act as is here specified under all circumstances*;

18. the servants *i e inferiors* being subject in every
³³³ case where fear of acting wrongly exists to the master's
i e superiors, not only to the good and gentle, but
 also to the froward.

19. For this thankworthy *is*, if for a conscience
 after God, any one endures grief, suffering wrong-
 fully.

20. For what glory *is it*, if sinning and being
 buffeted, ye shall take patiently, but if doing well
 and suffering, ye shall take patiently, this acceptable
is to the God.

21. For unto this, ye were called, because even
⁶⁰⁴ Christ suffered for us, ⁶⁰⁵ leaving to us an example, in
 order that ye should follow his steps,

22. who ⁶⁰⁶ knew not sin, neither deceit was found
 in his mouth,

whereas the Sense intended to be conveyed is, *That the servants of God are required to observe such a course of action as a principle, they being only exempt by the misconduct of those whom they are to honor or obey*; hence the *Disarrangement*. See Rule 321.

604. *Christ suffered for us*. Literally, *In our stead*; whereas the Sense intended to be conveyed is, *On our account*; hence the *Disarrangement*. See Rule 322,1.

605. *Leaving to us*. Literally, *Us in particular*; whereas the Sense intended to be conveyed is *General, All Christians*; hence the *Disarrangement*. See Rule 321.

606. *Knew not sin*. Literally, *Knew not what it was*; whereas the Sense intended to be conveyed is, *He had no Personal Knowledge of it*; hence the *Disarrangement*. See Rule 321.

23. who, being reviled, was not reviling again, suffering, was not threatening. But was giving up to him that judgeth righteously,

24. who himself bore your sins ⁶⁰⁸ *i e the treatment due to such sins as yours*, in his body, on the tree, in order that *we* having died by the ⁶⁰⁹ *responsibility for such sins*, we should have ⁶¹⁰ *assurance of life* by the justification *he has demonstrated*, by whom, ye should have been ⁶¹¹ *cured of every fear* by the mark *that ye possess*, ^{611,1}

25. though as sheep being gone astray *ye are*, seeing ye were caused to return now ¹⁸³ *by such death* to the shepherd and bishop of your souls.

CHAPTER III

^{611,1} 1. On a like account (*as in v. 18*) wives being

608. *Who himself bore the treatment due to such sins as yours.* The Sense of the Received Translation requires no *Disarrangement*, but not so the Sense of my Version; hence, I conceive, the occasion of *Disarrangement*. See Rule 321.

609. *In order that we having died in the responsibility for such sins.* Literally, *Actual by them*; whereas the Sense intended to be conveyed is, *By the responsibility for such sins*; hence the *Disarrangement*. See Rule 321.

610. *We should have life by the justification he has demonstrated.* Literally, *We should necessarily obtain life by the justification*; whereas the Sense intended to be conveyed is as expressed in the Paraphrase; hence the *Disarrangement*. See Rule 321.

611. *Ye should have been cured by the mark.* Literally, *By what is specified*; whereas the Sense intended to be conveyed is, *By that which the mark attests and should remind us of*; hence the *Disarrangement*. See Rule 321.

611,1. *Though as. On a like account.* I have no direct authority for these Readings.

subject to the own husbands, in order that if any do
⁶¹²not believe the word, on account of the manner of
⁶¹³
 life of the women, without *believing the* word, they

 should have been won,

2. having beheld the chaste manner of your life
⁶¹⁴
 in *cases of* fear,

3. after which exist, not the world's outward plait-
⁶¹⁵
 ing of hairs, and wearing of gold, or putting on of

 apparel,

4. but the hidden man of the heart's *will*, to the
⁴⁹⁸
 incorruptible *preservation* of the quiet and meek spirit,
^{322,2}
 which very precious in the sight of the God is.

5. For in this manner once indeed the holy women
 that trust in God, were adorning themselves, being
 in subjection to the own husbands,

612. *Any do not believe.* Literally, *An expression of doubt whether there are any such persons*; whereas the Sense intended to be conveyed is, *If any such persons are present*; hence the *Disarrangement*. See Rule 322,1.

613. *The manner of the life of the women*; Literally, *What they effect*; whereas the Sense intended to be conveyed is, *What they seek to effect*; hence the *Disarrangement*. See Rule 321.

614. *Chaste manner of your life in fear.* Literally, *They beheld it, and were afraid*; whereas the Sense intended to be conveyed is, *They beheld the chaste manner which the women in cases of fears acted*; hence the *Disarrangement*. See Rule 321.

615. *Not the worlds outward plaiting of hairs &c.* Literally, *This do not rely on for effecting the object*; hence the *Disarrangement*. See Rule 321.

6. as Sarah obeyed the Abraham, calling him Lord,
⁶¹⁶
 of whom ye were made children, ye acting uprightly,
 and not being affrighted by not even one terror from
 so acting,

7. husbands on a like account (see v. 1.) dwelling
 after knowledge that a weaker vessel the female is,
³³³
 allotting her honor as indeed fellow heirs of grace of
 life, with respect to that your prayers should not
³⁸⁰
 have been interrupted by contentions.

8. Then the end will be, all of like mind, com-
 passionate, full of brotherly love, pitiful, humble.

9. Not rendering evil for evil, or railing for railing.
 But contrarywise blessing, because unto this, ye were
 called, in order that ye should have inherited a
⁶¹⁹
 blessing.

10. For he that desires life to love, and to have
 seen good days, refrain the tongue, from evil, and

616. *As Sarah obeyed the Abraham.* Literally, *In every particular*; whereas the Sense intended to be conveyed is, *Obedied him in the cases referred to*; hence the *Disarrangement*. See Rule 322, 1.

617. *Calling him Lord.* Literally, *Giving him that Appellation*; whereas the Sense intended to be conveyed is, *Conducting herself toward him as such*; hence the *Disarrangement*. See Rule 321.

619. *In order that ye should have inherited &c.* Literally, *Necessarily secure thereby*; whereas the Sense intended to be conveyed is, *Minister thereunto*; hence the *Disarrangement*. See Rule 321.

lips in respect of that he should not have spoken
guile.

11. So bend from evil, and do good, seek peace,
and ensue it,

12. for eyes of God *are* over righteous *men*, and
his ears *are* unto their prayers. But God's face *is*
against doing evils,

13. then who *is* he that harmed you, if zealously
desirous after the good ye should have been,

14. even if indeed ye may be suffering on account
of righteousness, blessed *ye are*. So be not affrighted
at the terror of them *i e of these sufferings*.

15. But reverence Lord the God in your hearts,
ready always be with a defence for every one that
asketh you for a reason, for the hope in you, but be

621. *If followers of the good.* Literally, *Of him that is good*; whereas the Sense intended to be conveyed is, *After that which is good*; hence the *Disarrangement*. See Rule 321.

622. *Be not affrighted &c.* Literally, *Suffer nothing in relation to them*; whereas the Sense intended to be conveyed is, *Be not moved by them to mistrust God's providence*; hence the *Disarrangement*. See Rule 321.

623. *But reverence Lord the God.* Literally, *Perform a praise to him*; whereas the Sense intended to be conveyed is, *So regard these sufferings, as to evince reverence for God's ordering Providence*; hence the *Disarrangement*. See Rule 321.

The Vatican Manuscript reads, *Lord the Christ*; but as I know of no justification for the Omission of the Article before *Lord*, when used as a *Distinctive Appellation* of *Christ*, I have no doubt but that Griesbach's reading *God* is here correct.

so with meekness and fear *lest ye misstate the truth,*

16. ⁶²⁵having a good conscience, in order that in

 what, ye are spoken evil of, they should have been
 made ashamed, that traduce your good manner ⁶²⁶of

 life after Christ.

17. For it is better doing good, if the will of the
 God may be willing *any one* to suffer, than doing evil,

18. for so Christ once, on account of sins, suffered,
 just, for unjust, in order that he should have ap- ⁶²⁷

 proached you *as an example*. He having been put

 to death indeed in flesh. And quickened in spirit,

19. in which *quickenings*, verily having been de-
⁶²⁸.....
 parted to the spirits in prison *by earthly life*,

624. *Hope in you*. Literally, *For the hope that is possessed by you*; whereas the Sense intended to be conveyed is, *For the hope that is professed by you*; hence the *Disarrangement*. See Rule 321.

625. *Having a good conscience*. Literally, *As to all things*; whereas the Sense intended to be conveyed is, *As to the particular charged against you*; hence the *Disarrangement*. See Rule 321.

626. *Your good manner of life after Christ*. Literally, *The manner in which you personally follow Christ*; whereas the Sense intended to be conveyed is, *The excellency of what is esteemed in accordance to Christ*; hence the *Disarrangement*. See Rule 321. The Pronoun *Your* is *Disarranged* to shew, that it has no reference to the particular persons addressed, but is to be understood in a *General Sense*, thus, *You who are Christians*. See Rule 321.

627. *Have approached you*. Literally, *You in particular*; whereas the Sense intended to be conveyed is, *All Christians*; hence the *Disarrangement*. See Rule 321.

628. *Having been departed to the spirits in prison*. Literally, *He went to them*; whereas the Sense intended to be conveyed is, *As far as regards them, he had departed from them*; hence the

20. he proclaimed against having disbelieved *as*
 once, when the long suffering⁶²⁹ of the God was waiting
 in *the* days of Noah of an ark being built, in which,
 a few, this is, eight³³³ souls⁶³⁰ were saved from water,

21. which indeed *is* of you a type now, baptism⁶³²
 saves, (not *the necessity* of a putting away of *the filth*
 of *the* flesh, but of *having* an answer of a good con-
 science *relative to your past conduct*, toward God,) by
 means of *the* resurrection of Jesus Christ,

22. who is at *the* right hand of God, *he* having
 gone into heaven after angels and authorities and
 powers having been made subject unto him.

Disarrangement. See Rule 321. *To the in prison spirits. Irregular,*
 See Rule 321, to shew that it is to be understood *Metaphorically* ;
 hence the Paraphrase.

629. *The long suffering of the God was waiting.* Literally,
God's long suffering was waiting ; whereas the Sense intended to be
 conveyed is, *God was waiting through long suffering* ; hence the
Disarrangement. See Rule 321.

630. *Eight souls were saved.* Literally, *The lives of eight*
persons were prolonged for ever ; whereas the Sense intended to be
 conveyed is, *Were continued in this world* ; hence the *Disarrange-*
ment. See Rule 322,1.

632. *Not a putting away of the filth of the flesh.* Literally,
Baptism shall not deliver from the filth of the flesh ; whereas the
 Sense intended to be conveyed is, *Baptism shall deliver, not from*
putting away the filth of the flesh, but from the necessity of having a
conscience toward God void of every transgression ; hence the *Dis-*
arrangement. See Rule 321.

633. *An answer of a good conscience.* Literally, *Entire freedom*
from accusation of our conscience ; whereas the Sense intended to be
 conveyed is, *Absolute freedom from rebuke of conscience as regards*
our acceptance by God ; hence the *Disarrangement.* See Rule 321.

CHAPTER IV.

1. Therefore even ye, arm yourselves with the
⁶³⁴⁴⁹⁵
 it mind after Christ's having suffered in *the* flesh, for

 he that suffered in *the* flesh, hath refrained from sins,

2. with respect to the no more, to lusts after men,
⁶³⁵
 but in desires after God, the remaining time in flesh,
^{635,1}
 to have lived.

3. For sufficient *it is*, time that hath passed after
^{611,1}
 the will of the Gentiles to have been effecting having
 been walking in lasciviousness, lusts, excesses of wine,
³³³
 revellings, banquetings, and abominable idolatries,

4. on account of which *sufficiency*, they are es-

 tranged by your not running together, into the same
⁶³⁶
 excess of the debauchery *they practice, they blas-*

pheming obedience to Christ,

634. *Even ye arm yourselves with the same mind &c.* Literally, *We are to arm ourselves, because Christ suffered for us*; whereas the Sense intended to be conveyed is, *We are to do so after the manner that Christ did*; hence the *Disarrangement*. See Rule 321.

635. *To lusts after men.* Literally, I conceive, *Afflicted with lust*; whereas the Sense intended to be conveyed is, *To gratify lusts*; hence the *Disarrangement*. See Rule 321.

635,1. *The remaining time in flesh &c.* Literally, *The remaining time to mankind*; whereas the Sense intended to be conveyed is, *The remaining time for each individual addressed to remain in this world*; hence the *Disarrangement*. See Rule 321.

636. *The same excess of debauchery.* Literally, *The identical particulars*; whereas the Sense intended to be conveyed is, *A similar extent of debauchery*; hence the *Disarrangement*. See Rule 321.

5. who shall give an account to him that immediately judges living and dead.

6. For on account of this *forsaking of evil*, even he was preached a glad tiding to *persons* dead *i e certain to die*, in order that they should have been judged truly by men in flesh. Even *that* they should live by God in spirit.

7. Now the end of all things hath approached. Therefore be sober and watchful unto prayers,

8. above all things, having continual love for yourselves *i e for Christian brethren*, for love a multitude of sins covers,

9. hospitable, to one another, without grudging *makes you*,

10. each as he received a free gift, for your own

638. *The end of all things.* Literally, *Everything*; whereas the Sense intended to be conveyed is restricted to, *All things connected with the subject under consideration*; hence the *Disarrangement*. See Rule 321.

639. *Having continual love for yourselves.* Literally, *Without any exception*; whereas the Sense intended to be conveyed is, *So far as obedience to God's commands admit*; hence the *Disarrangement*. See Rule 321. The Pronoun, *Of yourselves*, is *Disarranged*, in order to shew, that the object of the love is not to be, *For themselves*, which is the Literal Sense, but it is to be that which is expressed in the Paraphrase. See Rule 321.

640. *For love a multitude of sins covers.* Literally, *Actively seeks to conceal*; whereas the Sense intended to be conveyed is *Passive, Does not expose*; hence the *Disarrangement*. See Rule 321.

selves *i e for himself and brethren*, it ministering, as
³³³
 good stewards of a manifold grace of God,
^{611,1}

11. even though any one speaks as *delivering*
^{611,1}
 oracles of God, even though any one ministers as
⁶⁴¹
 from ability, which the God giveth, in order that in

 every thing, the God should have been glorified by
^{322,2}
 means of Jesus Christ, which the glory and the
^{497,8}
 dominion of *every thing* is unto the evers of the evers.

 Amen,

12. beloved. Be not estranged by the fiery trial
⁶⁴³
 among you, for proving, existing to you as though a
⁶⁴³
 strange thing happening to you,

13. but as ye partake in the sufferings after *i e on*
⁶⁴⁴
account of the Christ, rejoice, in order that also in

 the revelation of his glory, ye should have rejoiced,
 leaping for joy,

14. though ye are reproached on account of *the*

641. *Which the God giveth.* Literally, *God giveth all things*; the Sense here intended to be conveyed is, *Which God addeth to his ordinary gifts to men*; hence the *Disarrangement*. See Rule 321.

643. *Happening to you.* Literally, *You in particular*; whereas the Sense intended to be conveyed is, *All who suffer*; hence the *Disarrangement*. See Rule 321.

644. *The sufferings of the Christ.* Literally, *His actual personal suffering*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321. *Christ*, not *The Christ* suffered.

name after Christ, happy *are ye* that the spirit ⁶⁴⁵ *i e*
the revelation concerning the glory, and the spirit

 concerning the God, in you, is given rest.

15. For not any one of you, suffer as a murderer,
 or a thief, or an evil doer, or as a busy body in other
 men's matters.

16. So if as a christian. Feel no shame. But
 glorify the God, on account of this name,

17. for the time *exists* in respect of that the judg-

 ment by the house of the God should have begun.

 And if first by us *it is administered*, what *is* the end
in respect of judgment of them that do not believe

 in the gospel of the God,

18. and if the righteous scarcely be saved, the un-
 godly and *the* sinner where shall they appear,

19. wherefore even they that suffer by the will of

 the God, commit the keeping the souls for beneficence

 to a faithful Creator.

645. *Concerning the glory and the spirit concerning the God.*
Disarranged, in order to shew, that the Sense intended to be con-
 veyed is, as to character, that which is expressed in the Paraphrase,
 viz. *A Sense not Literal*; hence the *Disarrangement*. See Rule
 321.

646. *The Gospel of the God.* Literally, The gospel is, *The*
gospel of the Christ, and *A gospel of the God*; hence the *Disar-*
rangement. See Rule 321.

647. *Commit the keeping of the souls to a faithful Creator.*

CHAPTER V.

1. Therefore I exhort Presbyters among you, ⁶⁴⁸
⁶⁴⁴
 the presbyter and a witness of the sufferings after *i e*

on account of the Christ, the partaker also of glory
⁶⁵⁰
 that is about to be revealed,
⁶⁵¹

2. feed the flock of the God among you, not by

 constraint, but willingly, neither for filthy lucre, but
 of a ready mind,

3. and *its* having been made manifest by the good
 shepherd,

4. *that* ye shall receive the unfading crown of the
¹⁸³
 glory.

5. On a like account younger, be subject to pres-
 byters. And all to one another, be clothed with the
⁴⁹⁸
 humility *that is proper to your office in the church*,

Literally, *Actively do what is stated*; whereas the Sense intended to be conveyed is *Passive, Do not mistrust his promises*; hence the *Disarrangement*. See Rule 321.

648. *I exhort presbyters*. Literally, *I personally do*; whereas the Sense intended to be conveyed is, *I am instructed to do so*; hence the *Disarrangement*. See Rule 321.

650. *The partakers also of glory &c.* Literally, *Actually enjoying it*; whereas the Sense intended to be conveyed is, *Possessing a promise of enjoying it*; hence the *Disarrangement*. See Rule 321.

651. *Flock of the God among you*. Literally, *The entire flock was among them*; whereas the Sense intended to be conveyed is, *Feed that part of the flock that is among you*; hence the *Disarrangement*. See Rule 321.

for God resisteth proud persons. And ⁶⁵⁶giveth grace
to humble persons.

6. Therefore be humbled *by your trials* under the
mighty hand of the God, in order that he should have ⁶⁵⁷
exalted you in due time,

7. having cast all your care ⁶⁵⁸*concerning it*, on him,
for he is about to do it for you ⁶⁵⁷*i e Christians*,

8. be sober, be vigilant, (your adversary, a devil,
as a ⁴⁹⁸roaring lion walketh about, seeking to have
devoured,

9. ye which resisted, *ye* stedfast in the faith,) *ye*
having known the same *evil consequences* by the
afflictions to your brotherhood in the world to be ⁶⁶¹
accomplished.

10 & 11. And the God of all grace, ³³³that called you,

656. *For the God resisteth the proud.* Literally, *Proud persons*; whereas the Sense intended to be conveyed is, *Persons in their proud actions*; hence the *Disarrangement*. See Rule 321. In like manner *And giveth grace to the humble.*

657. *He should have exalted you.* Literally, *You in particular*; whereas the Sense intended to be conveyed is, *Him that has been humbled*; hence the *Disarrangement*. See Rule 321.

658. *Having cast all your care.* Literally, *Care for anything*; whereas the Sense intended to be conveyed, is confined to what is referred to in the Context; hence the *Disarrangement*. See Rule 321.

661. *To your brotherhood in the world.* Literally, *Their non exemption from afflictions*; whereas the Sense intended to be conveyed is, *Their afflictions in consequence of their brotherhood*; hence the *Disarrangement*. See Rule 321.

unto his eternal glory, in the Christ, a little having endured, he will adjust, stablish, strengthen to him the dominion *obtained*, unto the evers. Amen,

12. by means of Silvanus, as I reckon to you the faithful brother, by means of few *words*, I wrote, exhorting and testifying this to be a true grace of the God, in which, ye have stood,

13. him that is in Babylon elected together with also Marcus my son salutes you

14. greet one another, with a kiss of love, *may* peace *be* with you all that are in Christ.

663. *As I reckon to you the faithful brother.* Literally, *I reckon him to you as such, although I admit that he is not such*; whereas the Sense intended to be conveyed is, *Who in my estimation is to you a faithful brother*; hence the *Disarrangement*. See Rule 321.

664. *Him that is in Babylon elected together with also Marcus my son &c.* *Disarranged*, See Rule 321, as the Sense otherwise would be, *Him that is in Babylon elected together with also Marcus my son by you.*

A LITERAL TRANSLATION

OF THE

SECOND EPISTLE GENERAL OF PETER.

CHAPTER I.

1. Simon Peter, a servant and an apostle of Jesus Christ to those ⁶⁶⁵ (equally esteemed by us) that inherited a faith, in a justification of our God and Saviour by Jesus Christ,

2. may ²¹⁰ grace to you and peace have been multiplied by a knowledge of the God, and of Jesus our Lord,

3. as all things to us by his divine power that are unto life and godliness, having been given, through the knowledge of him that called us, unto glory and virtue,

4. by means of which, the precious and most great ⁶⁶⁶ promises to us hath been given, in order that by

means of these, ⁶⁶⁷partakers of a divine nature ye should

 have been, having escaped the destruction in the
^{667,1}.....
 world through lust.

5. Yet even this same thing, *ye* ⁶⁶⁸having conferred

 in addition to all diligence, add to your faith the

 virtue *required by it*. And to the virtue the know-
 ledge.

6. And to the knowledge the temperance. And
 to the temperance the patience. And to the patience
 the godliness.

7. And to the godliness the brotherly kindness.
 And to the brotherly kindness the charity.

8. For these things ⁶²⁷being and abounding in you,

666. *The precious and most great promises to us &c.* Literally, *An absolute donation*; whereas the Sense intended to be conveyed is, *Hath been offered*; hence the *Disarrangement*. See Rule 322,1. Not, *To us in particular*; but, *To us who are Christians*; hence the *Disarrangement*. See Rule 321.

667. *Partakers of a Divine Nature ye should have been.* Literally, *Necessarily so*; whereas the Sense intended to be conveyed is, *Ye are invited to be*; hence the *Disarrangement*. See Rule 322,1. *Of a Divine partaker's nature.* See 498.

667,1. *Having escaped the destruction &c.* Literally, *Temporal death*; whereas the Sense intended to be conveyed is, *Eternal destruction*; hence the *Disarrangement*. See Rule 321.

668. *Ye having conferred in addition to all diligence.* Literally, *Both the diligence and the other blessings having been conferred*; whereas the Sense intended to be conveyed is, *The blessings having been conferred in addition to your using all diligence*; hence the *Disarrangement*. See Rule 321.

³⁸²
it constitutes *you* not barren nor unfruitful, in the
.....⁶⁷⁰
.....⁶⁷¹
knowledge of our Lord Jesus Christ.
.....⁶⁷²

9. But to whom these things are not present, blind
.....⁶⁷³
he is, *by* shutting the eyes, *he* having proclaimed
.....
forgetfulness of the terms of the purification of his
.....⁶⁷⁴
long ago sins,
.....

10. wherefore rather, brethren, give diligence sure
⁶⁷⁵
your calling and election to make. For these things
.....
doing, ye would not have fallen at any time.

11. For thus abundantly the entrance shall be
.....⁶²⁷
furnished to you, into the everlasting kingdom of our
.....
Lord and Saviour Jesus Christ,

12. wherefore I will continually be about you

670. *It constitutes you not barren &c.* Literally, *Barren in the knowledge of the Lord*; whereas the Sense intended to be conveyed is, *In possessing the knowledge, he shews that he is not barren in respect of the things that knowledge requires*; hence the *Disarrangement*. See Rule 321.

671. *In the knowledge of our Lord.* Literally, *Of him personally*; whereas the Sense intended to be conveyed is, *Of the Dispensation he brought*; hence the *Disarrangement*. See Rule 321.

672. *These things are not present.* Literally, *Actively exercised*; whereas the Sense intended to be conveyed is, *Are disregarded*; hence the *Disarrangement*. See Rule 321.

673. *Having proclaimed forgetfulness.* Literally, *Really forgotten*; whereas the Sense intended to be conveyed is, *Disregarded*; hence the *Disarrangement*. See Rule 321.

674. *His long ago sins.* Literally, *His in particular*; whereas the Sense intended to be conveyed is, *Sins of the character of his*; hence the *Disarrangement*. See Rule 321.

675. *Your calling and election.* Literally, *Yours in particular*; whereas the Sense intended to be conveyed is *General, Christians*; hence the *Disarrangement*. See Rule 321.

to remind of these things even if having known and been established in the present truth.

13. For right I think, as long as, I am in this the tabernacle *state of man's existence*, to stir up you, in remembrance,

14. having known, that near the putting off of
^{497,2} my tabernacle is. As even our Lord Jesus Christ ^{322,2} ⁶⁷⁶
 made manifest to me.

15. Even I shall strive earnestly also always to
 have you, after the my decease, the remembrance of ⁶⁷⁷
 these things to esteem.

16. For we not having followed fables having been
 cunningly devised made known to you the power and
 presence of our Lord Jesus Christ, even eye witnesses ⁶⁷⁸
 having been of the majesty of that man, ^{679,1}

17. Seeing *we witness his* having received from

676. *As even our Lord Jesus Christ made manifest to me.* Literally, *Personally revealed*; whereas the Sense intended to be conveyed is, *Hath enabled me by his example to know*; hence the *Disarrangement*. See Rule 322,1.

677. *Of these things.* Literally, *These particular things*; whereas the Sense intended to be conveyed is, *Things of this character*; hence the *Disarrangement*. See Rule 321.

678. *For not having followed &c.* Literally, *For you not having followed &c.*; whereas the Sense intended to be conveyed is, *For we not having followed &c.*; hence the *Disarrangement*. See Rule 321.

679. *The power &c.* Literally, *His extent of power*; whereas the Sense intended to be conveyed is, *That he had power*; hence the *Disarrangement*. See Rule 321.

God *the* Father honor and glory by a voice having been brought to him of such notoriety, from the excellent glory, this my son that is my beloved exists, by whom, I was pleased,

18. indeed we heard ⁶⁸⁰this the voice from heaven,

 having been brought, with him, being in the holy mount,

19. but we have a greater certainty, the prophetic word, to which well ye do, taking heed as to light shining in a dark place, until when day should have dawned, and ⁴⁹⁸a day star should have arisen in your

 hearts,

20. this first acknowledging, that ³³³every prophecy

 of scripture for private explanation is not made.

.....^{682,1}.....
 21. For prophecy was not brought *to be subject to*

679,1. *The majesty of that man.* Literally, *Personally witnessed it*; whereas the Sense intended to be conveyed is, *Personally were assured that he possessed it*; hence the *Disarrangement*. See Rule 321.

680. *Indeed we heard this the voice &c.* Literally, *The sound of which originated in heaven, and reached to earth*; whereas the Sense intended to be conveyed is, *A voice other than that we naturally hear*; hence the *Disarrangement*. See Rule 321.

682. *Every prophecy of scripture by private solution &c.* Literally, *That no single individual delivers*; whereas the Sense intended to be conveyed is, *That it originates not from any human source*; hence the *Disarrangement*. See Rule 322,1.

682,1. *For prophecy was not brought to be subject to the will of man.* Literally, *By will of man*; whereas the Sense intended to be

will of man at any time, but for a spirits holy i e
⁶⁸³
freedom from guilt, being brought, men spake from

 God.

CHAPTER II.

1. But false prophets existed indeed among the
 people, as indeed among you, false teachers shall
 exist, who shall bring in privily heresies of destruc-
 tion, even denying him that redeemed them, a sove-
⁶⁸⁴.....³³³
 reign Lord, bringing on themselves swift destruction,
⁶⁸⁵.....

2. and many shall follow their wanton insults, by
⁶⁸⁶.....
 means of whom, the way of the truth shall be

 blasphemed,

3. and through covetousness, they shall make mer-
⁶⁸⁷.....

conveyed is as in the Paraphrase ; hence the *Disarrangement*. See Rule 321. Observe, The Article is omitted. See Rule 101.

683. *Men spake from God*. Literally, *All men did so* ; whereas the Sense intended to be conveyed is, *Those men so spake that prophesied* ; hence the *Disarrangement*. See Rule 321.

684. *Even denying him that redeemed them*. Literally, *Denying him that realized redemption for them* ; whereas the Sense intended to be conveyed is, *That placed the realization of it within their reach* ; hence the *Disarrangement*. See Rule 321.

685. *Their wanton insults*. Literally, *Identically what they stated* ; whereas the Sense intended to be conveyed is, *Of similar import* ; hence the *Disarrangement*. See Rule 321.

686. *The way of the truth shall be blasphemed*. Literally, *What is stated shall be the universal result* ; whereas the Sense intended to be conveyed is, *That some shall be led to blaspheme it* ; hence the *Disarrangement*. See Rule 322,1.

687. *They shall make merchandize of you*. Literally, *You in*

chandize of you with feigned words, to whom the
 judgment for a long time does not linger, even their
 destruction does not slumber.

4. For if the God spared not messengers of his as
 the man of God that Balaam deceived having sinned,
 but having cast into an abyss in pits of darkness i e
 in graves, he handed over to judgment those being
 preserved by him,

5. also if he spared not the old world, though he
 saved an eighth person Noah, a preacher of righteous-
 ness, he having brought a flood upon the world of the
 ungodly,

6. also if cities of Sodom and Gomorrha he having
 reduced to ashes, he passed a sentence, an example

particular ; whereas the Sense intended to be conveyed is, *Of the persons that are misled ;* hence the *Disarrangement*. See Rule 321. See also 498.

689. *If the God spared not, &c.* Literally, *Shewed them no mercy ;* whereas the Sense intended to be conveyed is, *Did not except them ;* hence the *Disarrangement*. See Rule 321.

This is advanced as something of which man has perfect knowledge, in order to prove a position. What does man know respecting what has befallen Real Angels ?

690. *A preacher of righteousness.* Literally, *He held that office ;* whereas the Sense intended to be conveyed is, *Though not one, he virtually acted as one ;* hence the *Disarrangement*. See Rule 321.

691. *Having brought a flood upon the world of the ungodly.* Literally, *Upon them alone ;* whereas the Sense intended to be conveyed is, *He brought a flood which destroyed all that were ungodly ;* hence the *Disarrangement*. See Rule 321.

of being about to do ungodly acts, *he* having made,

7. and *if* just Lot being delivered from the manner of life of the lawless through a wanton insult, ⁶⁹² *he* drew out of evil.

8. For *he* righteous dwelling among them in ⁶⁹⁵ *i e* though seeing and hearing, was vexing day by day a righteous soul by unlawful deeds, ⁶⁹⁶ ³³³

9. God *sheweth to man he* hath known godly men, in trial, out of evil to draw. And unjust *men*, for a day of judgment being reserved, to guard.

10. But chiefly he sheweth this as to those that ⁶⁹⁷ walk after flesh in lust of uncleanness, and ⁶⁹⁸ despise authority, presumptuous, self-willed, they are not

692. *From the wanton life of the lawless.* Literally, *From the inability to perform such acts*; whereas the Sense intended to be conveyed is, *From witnessing the ungodly's performance of such acts*; hence the *Disarrangement*. See Rule 321.

695. *For the righteous dwelling among them.* Literally, *By seeing and hearing*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

696. *Was vexing a righteous soul by unlawful deeds.* Literally, *With personal performance of them*; whereas the Sense intended to be conveyed is, *With knowing that such were performed*; hence the *Disarrangement*. See Rule 321.

697. *Walk after flesh.* Literally, *Walk by natural direction*; whereas the Sense intended to be conveyed is, *Walk merely for the gratification of the flesh*; hence the *Disarrangement*. See Rule 321.

698. *And despise authority.* Literally, *Despise any control*; whereas the Sense intended to be conveyed is, *Despise any control over themselves*; hence the *Disarrangement*. See Rule 321.

afraid of, blaspheming ⁶⁹⁹ *in respect of their condition in*
⁷⁰⁰
 glories.

11. Where *say they* ⁷⁰¹ angels, being greater in might
 and power, bring not against them, before God, *a*

³³³ *charge of blasphemous judgment.*

12. Yet these, as brute beasts having been made

 pertaining to *present* nature for taking and destruc-
 tion, as to which not understanding, blaspheming, in
 their destruction *of truth*, they shall be destroyed,

13. *they* treating unjustly a reward of unrighteous-
⁷⁰²
 ness, *counting* pleasure the riot by day, stains and
 disgraces, sporting in their assemblings, feasting
 with you,

14. ⁴⁹⁸ having eyes full of adultery and incessant

699. *Blaspheming glories &c.* Literally, *They blasphemed glory if attained*; whereas the Sense intended to be conveyed is, *They blasphemed in the expectation of their attaining glory*; hence the *Disarrangement*. See Rule 321.

700. *Stop.* Literally, *In particular places*; whereas the Sense intended to be conveyed is, *Under particular circumstances*; hence the *Major Stop* here. See Rule 322.

701. *Being greater in might and power.* Literally, *Because greater*; whereas the Sense intended to be conveyed is, *Who are greater*; hence the *Disarrangement*. See Rule 321.

702. *Counting pleasure &c.* Literally, *Esteeming pleasure to consist in the riot &c.*; whereas the Sense intended to be conveyed is, *Esteeming the riot by day to be a pleasure*; hence the *Disarrangement*. See Rule 321. *The Riot by day.* Literally, *Would be altogether something different in itself, from the Riot by night*; whereas the Sense intended to be conveyed is, *That it is the same*

after sin, beguiling unstable souls, having an heart
 498 498
 having been exercised in covetous practices, children

 after a curse,

15. having forsaken a correct way, they were led
 333
 astray, having followed the way of the Balaam *the*
 705
son of the Bosor, they desired a reward for unright-

 cousness.

16. Though he obtained conviction of his own
 704
 iniquity, a dumb ass, with mens voice having spoken,
 707
 forbad the madness of the prophet,
 322,2

17. these wells without water are, and clouds, of a

 tempest, having been carried away, *men* in whom the
 mist *i e the undistinguishableness* of the darkness *i e*
of the place which is dark hath been preserved.

18. For *they* speaking without limits after vanity,
 708

act only performed at a different time; hence the Disarrangement.
 See Rule 321.

704. *Though he obtained conviction.* Literally, *Personally appreciated it*; whereas the Sense intended to be conveyed is *I conceive, He was convinced it was better for him for the present to abandon it*; hence the *Disarrangement*. See Rule 321.

705. *They desired a reward for unrighteousness.* Literally, *That which unrighteousness obtains*; whereas the Sense intended to be conveyed is, *That, which to obtain is unrighteousness*; hence the *Disarrangement*. See Rule 321.

707. *The madness of the prophet.* Literally, *Madness*; whereas the Sense intended to be conveyed is, *Conduct resembling madness*; hence the *Disarrangement*. See Rule 321.

708. *For speaking without limits after vanity.* Literally, *For speaking largely of vanity*; whereas the Sense intended to be con-

allure through lusts of *the* flesh with wantonness
 those feeble that have escaped from them that live⁷⁰⁹
 in error,

.....⁷¹⁰
 19. promising liberty to them, themselves servants
 being of the destruction of *man's present life*. For
 by whom any one is worsted, by this *person* he hath
 been reduced to slavery.

20. For if having escaped the defilements of the
 world *that man inherits*, through a knowledge of the
 Lord and Saviour Jesus Christ. Yet again having
 been entangled by these things, they are overcome,
⁷¹¹.....³⁸².....
 the latter ends worse than the beginnings have been
 made to them.

21. For better it was for them not to have known
 the way of the justification *by Christ*, than for them^{711,1}
 to have turned from having acknowledged that that

 was delivered to them by holy commandment,

veyed is as expressed in the Paraphrase; hence the *Disarrangement*.
 See Rule 321.

709. *That live in error*. Literally, *That by error obtain life*;
 whereas the Sense intended to be conveyed is, *That live in a course*
of error; hence the *Disarrangement*. See Rule 321.

710. *Promising liberty to them*. Literally, *Deliverance from*
some present restraints; whereas the Sense intended to be conveyed
 is, *Promising them freedom from any future restraint*; hence the
Disarrangement. See Rule 321.

711. *Yet again having been entangled by these*. Literally, *A*
second time entangled by them; whereas the Sense intended to be

22. the ^{711,2}fulfilment of the true proverb hath be-
 fallen them, *they are as a dog having returned to the*
 his own vomit, and a sow having been washed, to
having been rolling after mire,

CHAPTER III.

1. now ⁷¹²beloved I write an epistle, this, a second
 to you, in *each* of which, I stir up you, by a remind-
 ing, the pure mind to have retained in memory words
 that have been spoken before, by the holy prophets,

2. and by the ⁷¹³commandment of your apostles, con-
 cerning the Lord and Saviour,

3. this first knowing, that there shall come in last
 of the days, through scoffing, scoffers, after their own
 lusts, walking,

conveyed is, *A second time entangled, this time by them*; hence the
Disarrangement. See Rule 321.

711,1. *To have turned from having acknowledged*. Literally,
Under any circumstances, and so from observing obedience to the
command of requiring. "*An eye for an eye, and a tooth for a*
tooth"; whereas the Sense intended to be conveyed is, *To have*
turned from acknowledging that which we admit to be right; hence
 the *Disarrangement*. See Rule 321.

711,2. *The fulfilment of the true proverb hath befallen them*.
 Literally, *The exact thing specified hath befallen them*; whereas the
 Sense intended to be conveyed is, *That which verifies the correctness*
of the truth taught by the proverb hath befallen them; hence the
Disarrangement. See Rule 321.

712. *Now beloved &c*. Literally, *I write this second epistle to*
you; whereas the Sense intended to be conveyed is as in the Para-
 phrase; hence the *Disarrangement*. See Rule 321.

713. *The commandment of your apostles*. Literally, *A command-*

4. even saying, where exists *i e is realized* the promise of his presence. For since when, ⁴⁹⁸ the fathers were asleep, all things so continued since beginning of creation.

5. For this thing lies hid to them willing ⁷¹⁴ *it*, that ^{322,2} the heavens were from ancient times, but *that* earth was from water, as from water, *its* having place together was by the decree of the God, ⁷¹⁵

6. on account of whom, the then *living* world having been overflowed with water, was destroyed. ⁷¹⁶

7. And the now heavens and the earth ^{716,1} having been kept in store by the it, a decree, are for fire, being reserved until a day of judgment and destruction of the ungodly men *that scoff at the fulfilment of such a decree.*

ment through the apostles by the Lord; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

714. *For this thing lies hid to them.* Literally, *This particular fact specified*; whereas the Sense intended to be conveyed is, *God's record of Creation from which the fact specified is collected*; hence the *Disarrangement*. See Rule 321.

715. *By the decree of the God.* Literally, *God's actual command*; whereas the Sense intended to be conveyed is *I conceive, God's ordering*; hence the *Disarrangement*. See Rule 321.

716. *Overflowed with water.* Literally, *The material world*; whereas the Sense intended to be conveyed is, *The inhabitants of it*; hence the *Disarrangement*. See Rule 321.

716,1. *Kept in store by the it a decree.* Literally, *By the same decree*; whereas the Sense intended to be conveyed is, *By the same thing, viz., A decree*; hence the *Disarrangement*. See Rule 321.

8. But as regards this. Lie not hid by you,
³³³beloved, that ³³³one day, with God, as a thousand years

 is, and a thousand years as one day,

9. God is not slack concerning the promise, as
 some slackness count, but delays on account of you.
 Not willing any to have destroyed, but all, by re-
 pentance, to have succeeded in *escaping judgment and*
destruction.

10. Though a day of God as a thief will come, in
 which, the heavens with great noise shall pass away.
 And heavenly bodies, being set on fire, shall be des-
³⁸².....
⁷¹⁹troyed, also earth, yet the works *performed* in it shall be

 discovered after all these things thus being dissolved,

²¹⁰11. of what sort it behoveth it *man* to be in holy

 manners of life and godliness,

12. looking for and hasting unto the coming of
⁷²⁰the day of the God, in which, *the* heavens, being set

 on fire, shall be destroyed, and *the* heavenly bodies,
⁷²¹being set on fire, are dissolved.

719. *The works performed in it.* Literally, *All that man has erected*; whereas the Sense intended to be conveyed is, *All that man has done*; hence the *Disarrangement*. See Rule 321.

720. *The coming of the day of the Lord.* Literally, *A particular day when God will come*; whereas the Sense intended to be conveyed is, *The time when God will be present to his children*; hence the *Disarrangement*. See Rule 321.

13. Although we ourselves look for new heavens³³³
⁷²²
 and a new earth according to his promise, in which
⁷²³
 righteousness dwells,

14. wherefore beloved, these things looking for,
 use diligence, *that* without spot or blame, by him to
 have been found in peace,

15. then do ye account the long suffering salvation²¹⁰
^{497,2}⁷²⁴
 of our Lord. As indeed also our beloved brother
 Paul, according to wisdom that was given to him,
 wrote unto you,

16. as also in all epistles, speaking in them, of³³³
 these things, in which, hardly to be understood some
 things exist, which things the unlearned and unstable
 wrest as also the other scriptures, to the their own
⁷²⁵
 destruction of them *the scriptures to themselves*.

721. *Are dissolved*. Literally, *What is stated*; whereas the
 Sense intended to be conveyed is, *Are so as regards man's present*
connexion with them; hence the *Peculiar Government*. See Rule
 382.

722. *For we ourselves look for new heavens and a new earth*.
 Literally, *Absolutely new*; whereas the Sense intended to be conveyed
 is I conceive, *New in relation to us*; hence the *Disarrangement*.
 See Rule 321.

723. *Righteousness dwells*. Literally, *Righteousness as a person*
has existence; whereas the Sense intended to be conveyed is, *In*
which those who dwell there are conformable to righteousness; hence
 the *Disarrangement*. See Rule 322,1.

724. *The salvation of our Lord*. Literally, *His own personal*
salvation; whereas the Sense intended to be conveyed is I conceive,

17. Therefore ye beloved knowing before, beware,
 lest ⁷²⁶having been carried away together in the error

 of the lawless, ye should have fallen from the own

 stedfastness.

18. And grow in grace and knowledge of our Lord
 and Saviour Jesus Christ, ⁷²⁸the glory in him both now

 and in *the* day of evers.

The salvation proclaimed by him ; hence the Disarrangement. See Rule 321.

725. *To the their own destruction of them.* Literally, *To their own actual destruction of them*, that is, *The sacred records* ; whereas the Sense intended to be conveyed is, *To the actual destruction to themselves of them*, that is, *The sacred records* ; hence the *Disarrangement*. See Rule 321.

726. *In the error of the lawless.* Literally, *In the error they have committed* ; whereas the Sense intended to be conveyed is, *In a like error to theirs* ; hence the *Disarrangement*. See Rule 321.

728. *The glory in him.* Literally, *The glory to him* ; whereas the Sense intended to be conveyed is as in the Paraphrase ; hence the *Disarrangement*. See Rule 321.

A LITERAL TRANSLATION

OF A

DECLARING IN WRITING OF JOHN.

CHAPTER I.

1. What ⁷²⁹existed from ⁷³⁰beginning of the subject of the declaration, what we have heard, what we have seen with our eyes, what we contemplated with our minds, and our ⁷³¹hands handled *i e* and our bodily organs investigated concerning the declaration concerning the life that is eternal,

2. and the life ⁷³²that is eternal was made apparent,

729. *What.* This being Neuter cannot express the Sense, Which person, or Whom.

730. *From beginning.* See Note John i. 1.

731. *Our hands handled.* I consider the Sense intended to be conveyed, to be that expressed in the Paraphrase, which not being the Literal Sense, is the occasion of the *Disarrangement* here. See Rule 322,1. *The hands did handle to the extent of their ability to do so.*

732. *Life that is eternal was made apparent.* Not Literally, but the truth and knowledge relating to it, were exemplified and shewn to man by Jesus Christ; hence the *Disarrangement*. See Rule 322,1.

even what *i e a thing which* we have seen, so we bear witness and shew to you the life that is eternal, which existed with the father, and was made apparent unto us,

3. what we have seen and heard, we also shew to you, in order that also ye should have fellowship with us. Even indeed the fellowship that is ours with the father, and with his son Jesus Christ,

4. and these things we write, in order that our joy having been made full should be,

5. as this the message is, which we have heard of him, and declare unto you, that the God light *i e without concealment* is, yea concealment there exists not in him any,

6. if *instead of thus declaring* we should have said, that we have fellowship, with him, and in the concealment of it, we should walk, we lie, and effect not the truth *relating to it*.

7. But if in the absence of concealment, we should

733. *Ye should have.* Literally, *Necessarily possess*; whereas the Sense intended to be conveyed is, *Shall have the means of possessing*; hence the *Disarrangement*. See Rule 321.

733,1. *These things we write.* Literally, *I in particular write*; whereas the Sense intended to be conveyed is, *Are taught you in writing*; hence the *Disarrangement*. See Rule 321.

walk, as he exists in the absence of concealment, we
⁷³³
 have fellowship with one another, yea the blood of
⁷³⁴ ⁷³⁵
 Jesus his son cleanseth us, from every kind of sin,

8. if *instead of thus declaring* we should have said,
^{735,1}
 that we have not *any kind of sin from which we re-*
 ⁷³⁶
quire to be cleansed, we deceive ourselves, and the
 ^{322,2}
 truth on this subject is not in us,

734. *Yea the blood of Jesus his son cleanseth us.* Literally, *It actually does what is stated*; whereas the Sense intended to be conveyed is, *It provides a means by which we may be cleansed*; hence the *Disarrangement*. See Rule 322,1.

735. *From all sin.* Not, *From all acts of Sin*, See Rule 333, or the Arrangement must have been Regular; and in that case, Unrepented and Unforsaken Sins must have been included; but, *From every kind of Sin*, that is, together with the *Disarrangement* of the word *Cleansed*, there is no kind of Sin that remains after a Man is cleansed by it. Christ's blood does not in this world necessarily cleanse a Man from any Sin, but the Man that is in this world cleansed by Christ's blood, is necessarily cleansed from every Sin, seeing that Christ's blood will not in this world cleanse from Sin, so long as a Man's *Personal Sins* remain uncleansed by Repentance. Hence we are able to perceive, that the word *All* is here *Disarranged*, in order to show, that it is to be understood with Restriction; *Not all in Quantity*, which the Literal Sense requires it should here express, but, *All in Quality*, that is, that there is no Sin from which a Man is not cleansed when the blood of Christ has been rightly applied. The seeking to cleanse our *Personal Sins* by the blood of Christ, instead of by God's appointed means in verse 9, by *Confession*, "*If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness,*" is seeking to act after the sanction of our own minds, and not after the sanction of Holy Scripture.

735,1. *We have not sin.* Literally, *We have not any act of sin*; whereas the Sense intended to be conveyed is, *There is not any kind of sin*; hence the *Disarrangement*. See Rule 321.

736. *We deceive ourselves.* Literally, *This is impossible*, But we may misdirect ourselves, which is the Sense here intended to be conveyed; hence the *Disarrangement*. See Rule 321.

9. though we should confess our sins, ^{322,2} faithful he
 be, and just in order that he should have forgiven us
 the sins *we have confessed*, and cleansed us, from
 every ⁷³⁵ *kind of act of* unrighteousness,

10. If *instead of thus declaring* we should have
 said, that we have not become answerable for sin, we
⁷³⁸ make him a liar, and his word is not with ^{322,2} *i e com-*
prehended by us,

CHAPTER II.

1. my little children, these things I write unto
 you, in order that ye should not have become
⁷³⁷ answerable for sin, as if any one should have become
^{737,1} answerable for sin, we have a Comforter with the
 father, Jesus Christ, a Justifier,

737. *That we should not have become answerable for sin.* It is clear from the following verse that this verb must mean, *To become answerable for sin*, as it is not possible, to consider that He wrote unto them, in order that they should not have committed sin, seeing that no writing could have effected such a result.

737,1. *If any one should have become answerable for sin.* See preceding Note. The specific thing specified must here be expressly noted. It is not said, *If any one should have committed sin*, for all have done this; or, *Should have to answer for sin*, for all have to do so; but, *If any one should become* (through unacquaintance with God's grace, in his own opinion) *answerable for sin*. This Sense, expressing *alone* Man's estimate of his own Position in relation to Sin, is not that which the Literal Sense expresses, which relates, Not to each man's opinion of the matter, but to the actual state of the case, and makes it requisite for a just utterance of such a declaration, That Man *ordinarily* is not answerable for Sin; hence the *Disarrangement* of the Pronoun *Any one*, it being in my opinion

2. as he a reconciliation *of man to God* exists with respect to our sins. And not with respect to the ours only, but also with respect to all of the world's,

3. though by this *is it*, we know, that we have knowledge of him, if we should keep ⁷³⁹his commandments,
.....

4. he that saith, that I have knowledge of him, ⁷³⁹and keeps not his commandments, ^{322,2}a liar is, and in ^{322,2}this *man*, the truth is not.
.....

5. But whosoever should keep ⁷⁴⁰his word truly, in ⁷³⁷this *man*, the love of the God has been perfected, by
.....
this, we know, that in him, we exist,

6. he that claims in him to abide, he is under an

here used in an Indefinite Sense. See Rule 321, and Note 9 to Rule 22.

737,2. *We have a Comforter.* I know of no justification for the Translation in the New Testament of this word, *Advocate*, that deserves notice. The Literal Sense requires not merely possession of the means of obtaining, but a realization or possession of the actual thing, and such realization not being here intended to be asserted is the occasion of the *Disarrangement*. See Rule 321.

738. *We make him.* This is not possible for man literally to do; hence this is spoken conditionally; and hence the *Disarrangement*. See Rule 321.

739. *If we should keep his commandments.* Literally, *Keep the entire of them*; whereas the Sense intended to be conveyed is, *Have a regard and respect for them*; hence the *Disarrangement*. See Rule 321.

740. *His word.* Literally, *A particular word*; whereas the Sense intended to be conveyed is, *Whatever he hath expressly commanded*; hence the *Disarrangement*. See Rule 321.

^{497,2}
obligation. As that *man* walked, even he is under
an obligation to walk,

7. beloved, I write not ⁷⁴² *in this* a new command-
ment to you, but an old commandment, which ye
were holding from commencement, the command-
ment that is old the declaration which ye ⁷³⁰ *have now*
^{322,2} heard ^{497,6} *from me* exists.

8. Again, I write a new commandment unto you,
which thing true is in relation to him and in rela-
tion to you, ⁷⁴⁵ *it is this*, that the concealment of *truth*
is passed, and the absence of concealment that is
true now shines,

9. he that claims in the absence of concealment
to exist, and ⁷⁴⁶ *hateth his brother*, in the concealment
of *truth*, he exists until now,

742. *I write not &c.* To express the limitation in the Paraphrase, which the Literal Sense does not do, is the occasion of the *Disarrangement*. See Rule 321.

743. *Again &c.* Literally, *Again I write &c.*; whereas the Sense intended to be conveyed is, *Again i e in the next place, I write &c.*; hence the *Disarrangement*. See Rule 321.

744. *In relation to* the true character and office of our Saviour, and *in relation to* the true effect of sin, man's relation to God.

745. *That the concealment is passed.* Literally, *Absolutely gone*; whereas the Sense intended to be conveyed is, *Has no necessary existence*; hence the *Disarrangement*. See Rule 322,1.

746. *Hateth his brother.* Literally, *Actively does so*; whereas the Sense intended to be conveyed is, *Does not love him*; hence the *Disarrangement*. See Rule 321.

10. he that loves his brother, in the absence of concealment, he abides, and a cause of falling, in him, exists not.

11. But he that hateth his brother, in the concealment of *truth*, he exists, and in the concealment of *truth*, he walketh, and hath no knowledge.⁷⁴⁷ Whither he goeth, for the concealment of *truth*^{747,1} blinded his eyes,
.....

12. I write unto you, little children *in Christ, this*, that the sins that exist on account of his name have sent away you *from Christ*,

13. I write unto you, fathers *in Christ, this*, that ye have known him that is from commencement of *this dispensation*,⁷³⁰ I write unto you, young men *in Christ, this*, that ye have overcome the wicked one,

14. I wrote unto you, little children *in Christ*, because ye have knowledge of the father, I wrote unto you, fathers *in Christ*, because ye have knowledge that existed from commencement of *this dis-*⁷³⁰

747. *Stop.* Literally, *The particular place that is before him*; whereas the Sense intended to be conveyed is, *The end that he will ultimately reach*; hence the *Major Stop* here. See Rule 322.

747,1. *The concealment blinded his eyes.* Literally, *Actively did what is stated*; whereas the Sense intended to be conveyed is *Passive, While he was in the dark he was unable to see*; hence the *Disarrangement*. See Rule 322,1.

pensation, I wrote unto you, young men *in Christ*, because strong *men* ye do exist, and *because* the word that is in you, does abide, and *because* ye have overcome the wicked one.

15. Love not the world. Neither the things that are in the world, if any one ⁷⁴⁸ loves the world, the father's love exists not in him,

16. for every thing that is in the world, the lust of the flesh, the lust of the eyes, and the pride of the life *that is present*, is not of the father, but of the world, it is,

17. and the world ^{748,1} is passed away, also the lust of it. But he that doeth the will of the God abideth unto the ever,

18. little children, an end ⁴⁹⁸ of time there is, even as ye heard, that an ⁷⁴⁹ anti *i e* an opponent to Christ comes, and now many ⁷⁴⁹ anti *i e* opponents to Christ

748. *If any one loves the world.* Literally, *Has an affection for it*; whereas the Sense intended to be conveyed is, *Sanctions his having such an affection*; hence the *Disarrangement*. See Rule 322,1.

748,1. *And the world has passed away.* Literally, *Has not present existence*; whereas the Sense intended to be conveyed is, *Has no existence that will endure*; hence the *Disarrangement*. See Rule 322,1. In like manner, *Abideth for ever.* Literally, *In his present form*; whereas the Sense intended to be conveyed is, *In an uninterrupted possession of existence*; hence the *Disarrangement*. See Rule 322,1.

749. *That an anti-christ comes.* Literally, *An opponent to*

^{749,1}
have existence. Wherefore we know, that an end of
⁴⁹⁸
time there is,
.....

19. of us, they went out, but they existed not of us. For if of us, they existed, they had probably continued with us, but *they went out* in order that they should have been made a demonstration, that ^{749,2} all *baptized* exist not of us,

20. but ye an anointing have from the holy *i e* ^{749,3}
from him that is holy, verily ye all have knowledge
of,
....

21. I wrote not to you, that ye have not knowledge of the truth, but that ye have knowledge of it and that ³³³ every lie, concerning the truth, exists not
.....
^{749,4}
i e no lie concerning the truth exists,

^{322,2}
22. who is the liar, if not he that denies that
^{322,2} ^{322,2}
Jesus the Christ is not, this *man* the anti *i e* *opponent*
.....
to Christ is, that denies the father and the son's *at-*
.....
testation thereto,

Christ's person; whereas the Sense intended to be conveyed is, *An opponent to his teaching*; hence the *Disarrangement*. See Rule 322,1.

^{749,1}. *Stop*. The Sense here is not, *That we do necessarily know*, which is the Literal Sense; but, *That we are able to know*; hence the *Major Stop*. See Rule 184.

^{749,2}. *Should have been made a Demonstration*, I have no direct authority for this.

^{749,3}. *Ye all have knowledge of*. Literally, *The possession of*
I 2

23. every one that denies the son's *attestation*, not
⁷³³ even does he hold the father's, he that confesseth the
⁷³³.....
 son's, also he holds the father's,

24. ye, what ye heard from commencement, among
 you, wait for, if among you, it should remain *unat-*
⁷³⁰ *tained*, what, from commencement, ye heard, and ye
 in the son and the father, shall abide,

25. yea this the promise is, which promised to
^{322,2}
 you the life that is eternal,

26. these things I wrote unto you, concerning
 those that seduce you,

27. as ye, the anointing which ye received from
⁷⁵⁰ him, abides in you, so ye have no need, in order
^{750,1}
 that any one should teach you, because the same

 anointing teacheth you, concerning all things, yea
^{322,2} truth it exists, and so not a lie it is, even as it

 taught you, abide in him,

28. even now, little children, abide in him, in
such information ye all recognize; whereas the Sense intended to be
 conveyed is, *Ye all have been informed of it*; hence the *Disarrange-*
ment. See Rule 321.

749,4. See Mat. xxiv. 22, Mark xiii. 20, and Rom. iii. 20.

750. *Ye have no need*. Literally, *Ye require no instruction*;
 whereas the Sense intended to be conveyed is, *You have no want of*
instruction for enabling you to act rightly; hence the *Disarrange-*
ment. See Rule 321.

750,1. *Any one should teach you*. Literally, *Should make you*
know more; whereas the Sense intended to be conveyed is, *Should*
lead you to do more; hence the *Disarrangement*. See Rule 321.

order that when he should have been made manifest, we should have confidence, and should not have been made ashamed by him, at his coming,

29. if ye should have knowledge, that a righteous *man* he existeth, know, that every one that doeth the righteousness *that he professeth*, of him, hath been born,

CHAPTER III.

1. behold what kind of love, ^{750,2} the father hath bestowed on you, in order that children of God we should have been called on account of this, the ⁷⁵¹ world acknowledges not us *to be children*, because it acknowledged not him *to be a child*,

2. beloved. ^{751,1} Now children of God, we exist, though not yet it was made apparent, what we shall be, we have known, that when he should have been made apparent, like *i e* ⁷⁵² *apparent* we shall be to him, because we shall see him. ^{497,2} *We exist* just as he exists,

750,2. *The Father hath bestowed on you.* Literally, *This implies that the blessing had been realized by them*; whereas the Sense intended to be conveyed is, *That the Father hath offered to bestow on you*; hence the *Disarrangement*. See Rule 321.

751. *The world acknowledges not us to be.* Literally, *It does not perceive us to be*; whereas the Sense intended to be conveyed is, *It does not admit us to be*; hence the *Disarrangement*. See Rule 322,1.

751,1. *Stop.* The Sense here is not, *Once children of God*,

3. but every one that hath this hope, in him,
maketh *i e* keepeth pure himself.^{497,2} As *i e* because
that *man* a pure *man* exists,

4. every one that makes the sin *that keeps a man*
impure, also makes the transgression of law to con-
stitute such a sin, as the sin *that keeps a man impure*
the transgression of a law *having such a penalty* is,

5. and ye have known, that that *man* was made
manifest, in order that he should have taken away
the sins *that keep a man impure*, as a sin *that keeps*
a man impure in him, exists not,

6. every one that abideth in him, sinneth not *i e*

which is the Literal Sense; but, *In this world children of God*;
hence the *Major Stop*. See Rule 184.

752. *Like we shall be to him*. Literally, *We shall resemble him*;
whereas the Sense intended to be conveyed is as in the Paraphrase;
hence the *Disarrangement*. See Rule 321.

753. *Also makes the transgression of law*. Literally, *Does the*
act that is a transgression; whereas the Sense intended to be con-
veyed is, *He makes the law that constitutes the act of its transgression*
to be a sin that cannot be pardoned; hence the *Disarrangement*.
See Rule 321. In like manner Verse 5, *In order that he should*
have taken away the sins, does not mean, as the Literal Sense
requires that it should, *The sinful acts committed*, that is, *The guilt*
incurred by them; but, *That he should have taken away the power*
of such sins to necessarily continue their existence. In Christ, *No*
sin has the power of a continued existence, as Repentance will always
release Man in Christ from every sin.

755. *Every one that abideth in him*. Literally, *Every one that*
is straight, cannot be crooked; whereas the Sense intended to be
conveyed is, *Every one that is influenced to do any thing through*
him; hence the *Disarrangement*. See Rule 321.

retaineth not sin, every one that sinneth *i e retaineth sin*, hath not seen him, neither hath understood him,

7. little children, *let* no one, deceive you, he that obtains the justification of Christ, a justified man^{322,2}
^{497,2} is. As that man a justified man is, ^{322,2} ..

8. he that maketh the sin *that keeps a man impure*,
⁷³⁰ of the Devil, is, for from commencement, the Devil
⁷⁵⁶ sinneth *i e retaineth sin*, on account of this, the son
 of the God was made apparent, in order that he
 should have destroyed the works of the Devil,

9. every one that has been born of the God, doth
⁷⁵⁶ not make sin *to be retained*, because seed of him *i e*

 God, in him, remains *even when he transgresses*,
⁷⁵⁶ indeed he is not able to *make sin to be retained*,
 because of the God, he has been born,

756. *Sinneth not*. Let this be noted, that it is not here said, *Transgresseth not*, but *Sinneth not*, that is, *he cannot do any act that will make him necessarily ultimately responsible for sin*. A Sinner is not one that hath transgressed God's commands, and now lives in the enjoyment of pardon and reconciliation through Christ; he is one, "*that abideth in Christ*," yet he hath transgressed, or, in an active sense, *hath committed sin*; but he is a sinner, and in the Apostle's Sense, he alone is one *That sinneth*, that after transgression does not secure pardon for his transgression; it may be, because he alone not merely commences an act of sin, but also completes the same; seeing that he *alone* devises, performs, and perfects, by rejection of repentance, that which constitutes at the day of judgment a sin. I consider *sin*, as here used, to be that act for which man can-

10. in this, manifest the children of the God, and ^{322,2}
⁷⁶⁰.....
 the children of the Devil are, every one that obtains

 not justification, is not of the God, neither he that
 loveth not his brother's *attainment of it*,

11. for this the message is, which ye heard from ^{322,2}
⁷³⁰
 commencement, in order that we should love each
 other's *justification*,

12. not as Cain, after the wicked one, existed, and
 slew his brother, and on account of what, he slew
 him, because his ^{322,2} works ⁷⁶⁰ evil were. And the *works* of

 his brother righteous *were*.

13. Marvel not, brethren, if the ⁷⁶¹ world hates you,

14. we have known, that we have passed from the
 death *incurred by Adam*, in the life *that is in Christ*,
 that we should love the brethren, he that loveth not,
 abideth in the death *incurred by Adam*,

15. every one that hateth his own brother, a
^{322,2}⁷⁶³.....
 murderer is, and ye have known, that no murderer

 hath life eternal, in him, abiding,

not obtain pardon, this, a man so long as he abides in Christ is un-
 able to commit, See Verse 9, *He is not able to sin*.

760. *Are*. See Rule 312. Literally, *In every case*; whereas the
 Sense intended to be conveyed is, *Generally such is the case*; hence
 the *Irregular Government* here. See Rule 382.

761. *If the world hates you*. Literally, *You personally*; whereas

16. by this, we have knowledge of the love *we*
should have, because that *man*, for us, laid down his⁷⁶⁴
 natural life, so we ought, for the brethren, the natural
 lives *of us* to have laid down.

17. Then whosoever should have the property
 of the world, and should see his brother need having,
 and should have shut up his bowels *of compassion*,
 from him, how dwelleth the love of the God in him,²¹⁰

18. little children. We should not love by a
 command. Or not by the tongue's *persuasion to do*
so, but by work and truth *effected in so doing*,

19. by this, we know, that of the truth, we do
 exist, and *as to our state* before him, we shall assure
 our heart,

20. because if our heart should condemn *such*
assurance, verily greater the God is than our heart,⁷⁶⁵
 and knowest all things,

the Sense intended to be conveyed is, *Your doctrine*; hence the *Disarrangement*. See Rule 321.

763. *No murderer hath not*. Literally, *What is stated*; whereas the Sense intended to be conveyed is, *He hath it not so long as he is answerable for the murder*; hence the *Disarrangement*. See Rule 322,1.

764. *Laid down &c.* Literally, *Personally accomplished his death*; whereas the Sense intended to be conveyed is, *Voluntarily consented to his life being taken away*; hence the *Disarrangement*. See Rule 321.

765. *Because if our heart should condemn*. Literally, *Our rejection*.

21. beloved, if the heart condemns not ⁷⁶⁵ *such assurance*, we have confidence towards the God,
⁷³³.....

22. and whatever we should ask for, we receive of him, because we keep ⁷⁶⁶ his commandments, and do the things pleasing in his sight,
⁷⁶⁶.....

23. yea this ^{322,2} his commandment it is, in order that we should have believed on the name of his son Jesus Christ, and should love one another. ^{497,2} As he *Jesus* gave commandment to us,

24. and he that keepeth his commandments, in him, abideth, and he *abideth* in him, indeed by this means, we know, that he abideth in us, by the spirit of reconciliation, which ⁷⁷⁰ he gave to us,
⁷⁷⁰.....

CHAPTER IV.

1. beloved. ⁷⁷² Believe not every ³³³ *kind* of spirit, but
⁷⁷².....

tion of or imperfect obedience to the injunction; whereas the Sense intended to be conveyed is, *The attainment of the blessing by the observance of the injunction*; hence the *Disarrangement*. See Rule 321.

766. *Because we keep his commandments*. Literally, *Effect what is stated*; whereas the Sense intended to be conveyed is, *Acknowledge our obligation to do so*; hence the *Disarrangement*. See Rule 321.

770. *He gave*. Literally, *Without any limitation*; which is not true; hence the *Disarrangement*. See Rule 321.

772. *Believe not every spirit*. Literally, *Believe not every person that speaks by the spirit*; whereas the Sense intended to be conveyed is, *Believe not every statement, that any person makes as dictated by the spirit*; hence the *Disarrangement*. See Rule 321.

try the spirits, whether *accepted* of the God, they
⁷⁷³ exist, for many false prophets ³³³ *i e* ^{773,1} *false claimers of gifts*

from God have gone out into the world,

2. by this, ye know the spirit *that is accepted* of
 the God, every spirit which assents to Jesus Christ,
 in *the* flesh, to have come, *accepted* of the God, it exists,

3. but every spirit which assents not to the Jesus,
accepted of the God, exists not, and this the ⁷⁷⁴ *spirit*
^{322,2} of the anti-christ is, which ye have heard, that it

^{497,5} comes, and now in the world, exists.

4. Already ye, *accepted* of the God, exist, little
 children, and have overcome them *that are accepted*
^{322,2} *of the world*, for greater he that is in you is, than he

 that is in the world,

5. they, *accepted* of the world, exist on account
 of this, ⁷⁷⁵ *viz, things accepted* of the world, they talk,
 so the world hears them,

773. *They are.* Literally, *As a whole*, whereas the Sense intended to be conveyed is, *Whether each separately is accepted of God*; hence the *Irregular Government* here. See Rules 312 and 382.

773,1. *Many false prophets are gone out.* Literally, *Many advocates of a false system*; whereas the Sense intended to be conveyed is, *Many advocates of positions that are false*, it may be and possibly was, *positions attached by them to Christianity*; hence the *Disarrangement*. See Rule 321.

774. *Spirit.* I imagine that this word is omitted, in order to shew, that Literally, what is here referred to cannot be so designated.

775. *So the world hears them.* Literally, *What is stated*;

6. we, *accepted* of the God, exist, he that knoweth the God, he heareth us, he who exists not *accepted* of the God, he heareth not us, by this *hearing*, we know the spirit after the truth, and the spirit after the error *respecting acceptance of God*,

7. beloved, we should love one another, for the love that is ^{322,2} *accepted* of the God it is, so every one that loveth, *accepted* of the God, has become, and knoweth the God,

8. he that loveth not, did not know the God, for ^{322,2} the God love is,

9. by this, the love of the God was manifested ⁷⁷⁷ to us, that the God has sent his son, that is only begotten, into the world, in order that we should have life by means of him,

10. in this, the love exists *i e consists*, not that we loved the God, but that he loved us, and sent his son a reconciliation, for our sins *to exist*,

11. beloved, if in this manner the God ⁷⁷⁸ loved us,

whereas the Metaphorical Sense is intended to be conveyed, *The world regards what they state*; hence the *Disarrangement*. See Rule 322,1.

777. *That the God has sent his Son &c.* Literally, *God's love was not made apparent to us, by his sending his Son, but by his Son's having come*; hence the *Disarrangement*. See Rule 321.

778. *The God loved us.* Literally, *Actively did what is stated*;

verily we are under an obligation to one another to love God's *children*, no one yet has been contemplated with admiration *as perfect*,

12. if we love one another, the God, with us,
 abideth, and his love having been perfected in us is,

13. by this, we know, that with him, we abide,
 and he *abides* with us, because of his spirit, he hath
 given to us,

14. and we *as Christians* have been contemplated
 with admiration, and bear witness, that the father⁷⁷⁹
 hath sent the son a saviour of the world,

15. whoever should have confessed, that Jesus^{322,2}
 Christ the son of the God is, the God, with him,
,
 abides, and he *abides* with the God,

16. so have we known and believed the love, which⁷⁸⁰
 the God hath to us, the God love is, and he that^{322,2}
,
 abides in the love, with the God, abides, and the
 God, with him, abides,

whereas the Sense intended to be conveyed is Passive, *He acted in such a loving manner toward us*; hence the *Disarrangement*. See Rule 322,1.

779. *The father hath sent.* Literally, *St. John did not bear witness, that the Father sent the Son, he having no personal knowledge of the fact, he only bore witness, that both the Father and the Son had made a declaration, that such was the case*; hence the *Disarrangement*. See Rule 322,1.

780. *The God hath.* Literally, *To us personally*; whereas the

17. by this, the love that is with us has been made perfect, in order that we should have confidence with respect to the day of the judgment of our actions, that just as that *man* exists *accepted of God*, so we exist in this world *accepted of him*,

18. fear there is not in the love, for the perfect love *vouchsafed* out casteth the fear of judgment, because the fear hath torment. So he that is afraid, has not been made perfect in the love,

19. we love, because he first loved us,

20. if any one should have said, that I love the God, and should hate his brother, a liar he exists. For he that loveth not his brother, who hath attended to the God, he *the brother* who hath not attended to *him*, he is not able to love,

21. and we have this the commandment from him so to judge, in order that he that loveth the God, should love also his brother,

Sense intended to be conveyed is, *Hath evinced in relation to man*; hence the *Disarrangement*. See Rule 322,1.

781. *If any one should have said*. Literally, *Should at any time have made such an utterance*; whereas the Sense intended to be conveyed is, *Should maintain the truth of such a declaration*; hence the *Disarrangement*. See Rule 321.

782. *We have this the commandment*. Literally, *An expressly specified command*; whereas the Sense intended to be conveyed

CHAPTER V.

1. every one that believeth, that Jesus the Christ^{322,2} is, *accepted* of the God, hath become, and every one that loveth him that begets, loveth him that has been begotten of him,

2. on account of this, we acknowledge, that we should love the children of the God.⁷⁸³ When we⁷⁸⁴ should *attain to* love the God,⁷⁸⁴ and do his command-^{....}ments.

3. For this *love* the love of the God is *i e in-*^{322,2}
cludes, in order that we should *be regarded to keep*⁷⁸⁵
his commandments, and his commandments oppres-^{322,2}
sive are not,

4. for every thing that has been appointed by the God, overcometh the world's *opposition to it*, so this^{322,2}
i e hence, the victory that overcame the world's *opposi-*
tion our faith is.

is, *An obligation of observance obtained by deduction*; hence the *Disarrangement*. See Rule 321.

783. *Stop*. The Sense here is not, *During the time we so act*, which is the Literal Sense; but, *Prior to our so acting*; hence the *Major Stop*. See Rule 184.

784. *When we should love God*. Literally, *When it is our duty to do so*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

785. *We should keep &c*. Literally, *Be enabled to keep*; whereas the Sense intended to be conveyed is as stated in the Paraphrase; hence the *Disarrangement*. See Rule 321.

5. And who is he, that overcometh the world's
opposition, if not he that believeth, that Jesus the son^{322,2}
 of the God is,

6. this he Jesus Christ that came *to believers* by^{322,2}
 means of water and blood is, not by only water, but
 by *faith in* the water and by *faith in* the blood of the^{322,2}
gospel ordinance, as the spirit that beareth witness to^{322,2}
the fact it is, even the spirit that is truth it is,
⁷⁸⁶^{322,2}

7. so three *agents* that bear witness there are,

8. the spirit, and the water, and the blood, yet
 the three, in the one *thing attested*, exist,
⁷⁸⁷

9. if we receive the witness of the men *that attest*

to the water, the blood, and the spirit, the witness of^{322,2}
 the God greater is *i e becomes*, for like the witness of^{322,2}

 the God is, that he hath witnessed concerning his

 son,

786. *So three agents that bear witness thereof.* Had the relation here been immediately to the three acts specified, namely, the water, the blood, and the spirit, I see no justification for these words all being in the Masculine Gender, and hence my Paraphrase *Agents*, as by the Gender I suppose that the Sense here has reference not to the Immediate Effects or Consequences of the specified acts, but to that which Man derives from these acts as Teachers or Agents of God for Man's instruction.

787. *If we receive the witness of the men.* Literally, *Accept it as conclusive evidence*; whereas the Sense intended to be conveyed is, *Attach any value to it*; hence the *Disarrangement*. See Rule 321.

10. he that believeth in the son of the God, holds
 the witness, to him, he that believeth not the God's
⁷⁸⁹*witness*, hath made him a liar, because he has not
 believed in the witness, which the God ⁷⁹⁰hath wit-
 nessed concerning his son,

11. and this the witness is, that the God gave life
 eternal to us, and this, the life that is in his son
 exists,

12. he that hath the son, hath the life, he that
 hath not the son of the God, hath not the life,

13. these things I wrote to you, in order that ye
 should know, that ye have an eternal life that believe
 in the name of the son of the God,

14. and this the confidence is, which we have in
 him, that if any thing we should ask for according to
 his will, he heareth us,

15. and were it possible we have knowledge, that

789. *He hath made &c.* Literally, *This is an impossibility*; hence the *Disarrangement*. See Rule 321.

790. *Which the God hath witnessed.* Literally, *Hath in express words personally testified to*; whereas the Sense intended to be conveyed is, *Hath instructed man to believe*; hence the *Disarrangement*. See Rule 321.

791. *The God gave life eternal.* Literally, *Gave an actual donation of what is stated*; whereas the Sense intended to be conveyed is, *Gave us an assurance of the efficacy of means that he prescribed for attaining it*; hence the *Disarrangement*. See Rule 321.

he heareth us, whatsoever we should ask, we have knowledge, that we have the petitions, which we have desired of him,

16. if any one should have seen his brother sinning
⁷⁹²
i e persuing sin. Not *subjecting him* unto death,
^{792,1}
 he shall ask for and give to him *a place in* life
 with those that sin not *sins subjecting* unto death,
^{322,2}
 sin there is *subjecting* unto death, not concerning

 that, I speak, in order that he should have prayed,

^{322,2}
 17. every unrighteousness sin is, and so a sin there
^{322,2}
 is not *subjecting* unto death,
 ..

18. we have seen, that every one that has been
 accepted of the God, does not sin *i e so transgress as*
that he can never be pardoned, yea he that was *truly*
 begotten of the God, does *now* observe him, so the
⁷⁹³
 wicked *state* binds not him,

792. *Stop.* Literally, *That does not bring him to death*; whereas the Sense intended to be conveyed is, *That incurs not the temporal punishment of death*; hence the *Major Stop* here. See Rule 322.

792,1. *He shall ask for and give &c.* It cannot be justified as admissible in Greek, that the two pronouns, *He shall ask*, and, *He shall give*, can have relation to other than one and the same individual; hence the Sense of the Authorized Translation cannot be admitted. This passage deserves especial Note, as by it Man is clearly taught, That in Christ he is required to visit certain sins with the punishment of death, *A sin there is subjecting unto death*. I consider the Sense of, *And give to him life with them &c.*, means, *And admit their place in life to be with them that sin not sins subjecting unto death*.

19. we have seen, that *accepted* of the God, we exist, and the world, complete, in the wicked *state*, rests.

20. And we have seen, that the son of the God,
⁷⁹⁴
 comes, and hath given to us an understanding, in

 order that we should know the true *God*, so we exist
 in the true *God*, in his son, in the Dispensation of
⁷⁹⁵
 Jesus, this *Dispensation* the true God and life eternal
^{322,2}^{322,2}
 is *i e* *discloses*,

21. little children, keep yourselves, from the false
 Gods *presented to you*.

793. *The wicked state binds not.* Literally, *Under any circumstances*; whereas the Sense intended to be conveyed is, *In respect of the matter referred to in the Context*; hence the *Disarrangement*. See Rule 322,1.

794. *The Son of the God comes.* Literally, *Again makes his appearance*; whereas the Sense intended to be conveyed, *Has relation to man's requirements, because wanted, the Son of God comes, and hath given to us an understanding*; hence the *Disarrangement*. See Rule 322,1.

795. *In the Dispensation of Jesus.* See 491. I consider that the Sense determines the *Arrangement* here to be *Irregular*, the object of which I consider was designed to show, that the Sense is not, *We exist in his Son Christ by Jesus*, which is the Literal Sense of the Passage if *Regularly Arranged*, but that the Sense intended to be conveyed is as expressed in the Paraphrase; hence the *Disarrangement*. See Rule 321.

A LITERAL TRANSLATION

OF A

DECLARING IN WRITING OF JOHN.

SECOND.

1. The presbyter unto *the* elect lady and her children, whom I love in truth *i e I truly love*, and not I only, but also all that have knowledge of the truth,

2. on account of the truth that abideth in us, and with us, shall exist unto the ever,

3. grace, mercy, *and* peace, from God father, and
.....^{322,2}
from Jesus Christ, the son of the father, shall be with
.....
us, in truth and love,
....

4. I was rejoiced greatly, that I have found of thy
children walking in truth *i e truly walking*.^{497,2} As we
.....
received commandment,⁷⁹⁶ from father,
.....

796. *As we received commandment.* Literally, *Received a specific ordinance*; whereas the Sense intended to be conveyed is, *Received instruction*; hence the *Disarrangement*. See Rule 321.

5. verily now I beseech *not command* thee lady,
 not as writing *in this* to thee a new commandment,
⁷⁹⁶.....⁷³⁰.....
 but what we were receiving from commencement, in
 order that we should love one another,

6. and this ^{322,2}the love is *that God requires of us*, in

 order that we should walk after his commandments,
 this *love* the commandment exists. ^{497,2}As ye heard
 from commencement, in order that in it, ye should
 walk,

7. *I say in it*, because ³³³many deceivers entered into

 the world, that confess not Jesus Christ's coming
 with flesh, this *man* the *kind of* deceiver and the *kind*

^{322,2}of anti-christ is *to which I refer*,

8. look to yourselves, in order that ye should not
 have lost, what we wrought *among you*, but should

⁷⁹⁷have received a full reward, ³³³.....

9. every one that leadeth out or abideth not in the

 doctrine of the Christ, ⁷⁹⁸hath not God, he that abideth

797. *Received a reward.* Literally, *What we ourselves obtain*; whereas the Sense intended to be conveyed is, *The full donation that God has promised to bestow*; hence the *Disarrangement*. See Rule 321.

798. *He hath not God.* Literally, *Does not possess*; whereas the Sense intended to be conveyed is, *Does not realize his position*; hence the *Disarrangement*. See Rule 321.

in the doctrine, this *man* hath both the father and
 the son,

10. if any one comes to you, and brings not this
 the doctrine of *Christ*. Receive not him, into a
 house, or speak not to encourage him in his evil ways.

11. For he that speaketh to encourage him in his
 evil ways, he partakes in his works that are evil,

12. many things having to you to write, I was not
 determined not to proceed, on account of deficiency of
 paper and ink, but I trust to have been with you,
 and face to face to have spoken, in order that your
 joy having been made full, should be,

13. the children of thy sister that is elect greet
 thee.

799. *If any one comes to you.* Literally, *Under any circumstances*; whereas the Sense intended to be conveyed is, *As a Brother or Instructor in Christ*; hence the *Disarrangement*. See Rule 322,1.

800. *Brings not.* Literally, *Proclaims not this doctrine*; whereas the Sense intended to be conveyed is, *Does not assent to it*; hence the *Disarrangement*. See Rule 321.

802. *Speak not &c.* Literally, *To please him in any way*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

803. *The children of thy sister that is elect greet thee.* I think it probable that had the *Arrangement* here been *Regular*, it would have implied, That St. John had received an express request to convey greetings to those he addressed, and that the *Disarrangement* is intended to show, that though he had not actually received such a request, he was confident he should have received it, had an opportunity occurred for his so doing.

A LITERAL TRANSLATION

OF A

DECLARING IN WRITING OF JOHN.

THIRD.

1. The presbyter unto Gaius the beloved, whom
I love in truth *i e I truly love,*

2. beloved, above all things, I desire thee to be
prosperous and in health. As thy soul is prosperous.

3. For I was rejoiced greatly by bringing of
brethren even of thy witnessings to the truth. As
thou, in truth *i e verily*, dost walk,

4. counting no favor *shewn to me* greater than these

805. *Thy soul.* If the soul is an actual part of a man, such as his hand, foot, head &c., or an actual separate Existence, not connected with man's body, one of which the Literal Sense of these words implies it to be; I know of no reason for the *Disarrangement* here; but if the soul is only a quality of man, or the result of the mental operations of man, then the *Disarrangement* is necessary. See Rule 321, and my Tract on *Πνευμα*. This is a very important passage.

806. *Counting no favor greater than this.* Literally, *For the attainment of any object*; whereas the Sense intended to be conveyed

things, in order that I hear of the my children, in

 the truth, walking,

5. beloved, a thing worthy of faith thou doest,
 whatever thou shouldst have done for the brethren,
 and this thing *i e the same thing for* strangers,

6. which bore witness to thy ⁸⁰⁷love, before church,

 whom rightly thou shalt assist, having escorted laud-
 ably after the God.

7. Because on account of the name *they bore*, they
 went forth, nothing taking from the Gentiles.

8. Therefore we are under an obligation to receive
 the such like, in order that fellow helpers we should
 be to the truth,

9. *we* having written something *on this head* to
 the church, but Diotrephes that loveth to have the
 pre-eminence among them, receiveth not affection-
 ately us,

10. on account of this, if I come, I will bring to
 remembrance of him, the works which he effecteth by
 malicious words, prating against us, and not being

is, *In relation to my ministerial duties I attach this value to it*;
 hence the *Disarrangement*. See Rule 321.

807. *Thy love*. Literally, *The love possessed by thee*; whereas
 he Sense intended to be conveyed is, *The kindness thy love led*
thee to shew them; hence the *Disarrangement*. See Rule 321.

satisfied with this. ⁸⁰⁸ Even he doth not receive hospitably the brethren, and ⁸⁰⁹ restrains them that wish,
and out of the church *to which they belong*, casts,

11. beloved. Follow not the *i e that that is* evil, but the *i e that that is* good, he that doeth good, *accepted* of the God, exists, he that doeth evil, he ⁸¹¹ hath not seen the God,

12. ⁸¹² it has been witnessed to by Demetrius in all
things, even in it the truth. And also we bear witness, and thou hast known, that our ^{322,2} witness true is,

13. many things I was having to have written to thee, but I desire not with ink and pen to thee to write.

14. Verily I trust shortly to have seen, and face, to face, we shall speak,

15. Peace *be* with thee, ⁸⁰³ the friends salute thee,
greet the friends in name *i e those who are nominally friends.*

808. *Stop.* The Sense here is not, *That in all cases he does what is stated*, which is the Literal Sense; but, *That this is the bearing of his conduct*; hence the *Major Stop*. See Rule 184.

809. *He restrains them.* Literally, *He effects that object*; whereas the Sense intended to be conveyed is, *He endeavours to do so*; hence the *Disarrangement*. See Rule 321.

811. *He hath not seen the God.* This must be a troublesome passage to those who accept the general explanation of John xiv. 9.

812. *It has been witnessed.* Not, *Actually what is stated*, which is the Literal Sense; but, *His teaching necessarily requires such to be the case*; hence the *Disarrangement*. See Rule 321.



A LITERAL TRANSLATION

OF A

DECLARING IN WRITING OF JUDE.

1. Jude, a servant⁸¹⁴ of Jesus Christ. And a
 brother with James to those that by God father
 have been sanctified even by Jesus in Christ *i e*
⁴⁹¹*in christianity*, preserved, called,
2. may mercy to you, and peace,²¹⁰ and love have
 been increased,
3. beloved, giving³³³ all diligence⁸¹⁵ to write to you,
^{815,1}concerning our common salvation, I had⁸¹⁶ a necessity
 to have written to you, entreating to contend for

814. *A servant of Jesus Christ.* I conceive the Literal Sense of this implies, at that time, direct appointment of Christ, which not being the case here, is the occasion of the *Disarrangement*. See Rule 321.

815. *Giving all diligence.* *Disarranged* to mark limitation, thus, *Striving with great desire and application.* See Rule 321.

815,1. *Our common salvation.* Literally, *That of the addresser and addressed*; whereas the Sense intended to be conveyed is, *That of Christians*; hence the *Disarrangement*. See Rule 321.

816. *I had a necessity.* *Disarranged* to mark limitation, thus, *It was almost necessary.* See Rule 321.

that *salvation* that was once delivered to the saints in *the exercise of faith*.

4. For some men crept in unawares, that formerly have been ordained to this the condemnation *they* receive, wicked *men* changing the grace of our God,
⁸¹⁷
⁸¹⁸
 into lasciviousness, and denying our only master and

 Lord, Jesus Christ.

.....⁸¹⁹
 5. But I determine to have brought to remem-
⁸²⁰
 brance of you all things, you having once seen, that
⁸²¹
 Joshua having saved people out of the land of Egypt,
⁸²¹⁸²²
 afterward destroyed them that believed not.

817. *Changing the grace of our God.* Not *Actually changing*, which is the Literal Sense; but, *Endeavouring to substitute lasciviousness in the place of the grace of God*; hence the *Disarrangement* of the word *changing*. See Rule 321.

The grace of our God, means Literally, *The grace possessed by God*; whereas the Sense intended to be conveyed is, *The grace God has shewn to man*; hence the *Disarrangement*. See Rule 321.

818. *Denying our only &c.* Literally, *Actually doing so*; whereas the Sense intended to be conveyed is, *So changing His doctrine as in effect to deny His authority*; hence the *Disarrangement*. See Rule 321.

819. *I determined to have brought to remembrance &c.* Literally implies, *They had actually forgotten*; whereas the Sense intended to be conveyed is, *I determined to re-state what had been before stated to you*; hence the *Disarrangement*. See Rule 321.

820. *You having seen once.* Literally, *Having actually beheld*; whereas the Sense intended to be conveyed is, *Having at one time acknowledged the fact*; hence the *Disarrangement*. See Rule 321.

821. *That Joshua having saved.* Literally, *Personally delivered*; whereas the Sense intended to be conveyed is, *Been the employed means of delivering*; hence the *Disarrangement*. See Rule 321.

822. *Stop.* The Sense here is not, *That believe not even messengers*, which is the Literal Sense; but, *He destroyed them*

6. Even messengers that preserved not the be-
⁸²³ginning of themselves, though having left the own
habitation, as to judgment of great day, he has left
⁸²⁴us in chains eternal of darkness *i e* ignorance,

7. and as Sodom and Gomorrha, and the cities
⁸²⁶about them, having given themselves over to for-
nication the like manner to these *messengers*, even
having gone away after strange flesh, are set forth an
⁸²⁷example by an eternal fire, ⁸²⁸undergoing a judicial
^{828,1}sentence.

that believed not, even if they were messengers; hence the Major Stop. See Rule 184.

823. *The beginning of themselves.* Literally, *Of their own existence*; whereas the Sense intended to be conveyed is, *Of their coming to act for God*; hence the *Disarrangement*. See Rule 321.

824. *In chains eternal.* Literally, *For ever without limitation*; whereas the Sense intended to be conveyed is, *For ever as regards man's knowledge in his human state*; hence the *Disarrangement*. See Rule 321.

825. *The cities about them.* Literally, *All the cities round them*; whereas I conceive the Sense to be, *Only certain cities about them were so visited*; hence the *Disarrangement*. See Rule 321.

826. *Having given themselves over.* Literally implies, *An actual specific acceptance*; whereas the Sense intended to be conveyed is, *Having habitually performed the like things*; hence the *Disarrangement* of these words. See Rule 321.

The same manner. Literally, *In the detail*; whereas the Sense intended to be conveyed is, *The same in principle, want of faith in God*; hence the *Disarrangement*. See Rule 321.

827. *By fire eternal.* Sodom was an eternal example to man of God's displeasure against sin, in His destruction of it and its inhabitants by fire; eternal, since in relation to the destruction of their connexion with the present world, it ceases not. In what other Sense Sodom is an example to man, in the requirements of the context, or the fire is to man Eternal, seeing it is nowhere now to be discovered by him, I wait to be informed.

8. Likewise inded truly also these ⁸²⁹ *men* seeing by
 dreams. They verily ⁸³¹ profane flesh *i e* ⁸³² *human judgment*.
 And ⁸³² despise authority. And ¹⁸⁴ speak evil of dignities.

9. Now the Michael that is archangel, at that
 time ⁸³³ contending with the Devil, was disputing con-
 cerning the Moses's body, ^{833,1} ventured not on a
 condemnation to have produced blasphemies, but said,
⁸³⁴ Jehovah may have rebuked thee.

828. *Undergoing a judicial sentence.* Literally implies, *A sentence publicly pronounced against the infringement of an actually promulgated law*; which not being true in the present case, is the occasion of the *Disarrangement*. See Rule 321.

828,1. *Stop.* The Sense here is not, *Likewise undergoing &c.*, which is the Literal Sense; but, *Likewise further transgressing*; hence the *Major Stop*. See Rule 184.

829. *Men seeing by dreams.* If this conveys the true Sense of this passage, what evil, misery, and fear might have been saved, had man assuredly known, that dreams are not the voice of Almighty God.

831. *They profane the flesh i e human judgment*, hence the Omission of the Article. See Rule 343; and this being spoken not in relation to the judgment of all men, which is the Literal Sense, but only in relation to that of themselves, is the occasion of the *Disarrangement*. See Rule 321.

832. *Despise authority.* Literally, *All authority*; whereas the Sense intended to be conveyed is, *Any authority that is not their own*; hence the *Disarrangement*. See Rule 321.

833. *Contending with the Devil.* I have no knowledge of the particulars of this event, that enables me to determine the occasion of the *Disarrangement* here.

833,1. *The Moses' body.* No one can justly contend that the Sense of the Original here is, *For the possession of the body of Moses*, since such a Sense could never have been expressed as the words here stand in the Original; I think it probable that the Sense intended to be conveyed is, *They disputed whether Moses ever had a body*.

834. *Jehovah.* Mr. L. Shadwell's observations on this word in

10. But these *men*, whatever things even they have not seen, they blaspheme. And whatever things naturally, as the irrational creatures they come upon, by these things, they are destroyed,

11. woe to them *i e is theirs*, that they were departed in the way of the Cain referred to, and ran violently in the error of the Balaam referred to after reward, and destroyed themselves in the gainsaying of the Core referred to,

12. these *men* exist in your loves for them, blemishes, feasting together, without fear themselves, governing, clouds without water, of winds, being hurried away, trees whose fruit is withering, unprofitable, twice dead, having been rooted up,

13. raging waves of sea, foaming out their own disgraces, wandering stars, to which blackness of darkness, unto ever, has been reserved.

his "Gospel according to Matthew" have convinced me that when ever the Greek word *Lord* is without the Article prefixed, used as a Distinctive Appellation of *God*, it should be translated *Jehovah*, and not as I have hitherto translated it *God*. I shall therefore for the future always translate this word in such places *Jehovah*.

Jehovah may have rebuked thee. Literally, *May do so personally to thee*; whereas the Sense intended to be conveyed is, *May have so commanded that thou wilt find thyself rebuked*; hence the *Disarrangement*. See Rule 321.

835. *They were departed &c*. Not, *In the identical way of Cain*,

14. Even Enoch seventh, from Adam, prophesied also to these *men*, saying.^{497,3}

15. Behold Jehovah came with his ten thousand saints to have executed judgment, upon all, and to have convinced all the ungodly concerning all their works of wickedness, which they acted wickedly, and concerning all the severe things, which they spoke against him,

16. these persons habitually ungodly ^{322,2} *murmurers* are, complainers, after their lusts, walking, and their
⁴⁹⁸ mouth speaks without limits, high esteeming an external appearance of advantage a gain.

17. But ye beloved, remember the words that have been spoken by the apostles of our Lord Jesus Christ,

18. that they told you, at last time, mockers shall exist, by the ⁸³⁸ *lusts of themselves i e of their own crea-*
tions, walking after the wickedness *for which they are responsible*,

which is the Literal Sense; but, *In the way that the principles of Cain would dictate*; hence the *Disarrangement*. See Rule 321.

836. *Their own disgraces*. Literally, *What they regarded as such*; whereas the Sense intended to be conveyed is, *Boasting of acts which if rightly estimated were disgraceful*; hence the *Disarrangement*. See Rule 321.

838. *The lusts of themselves*. Literally, *Confined to themselves*; whereas the Sense intended to be conveyed is, *Originated by themselves*; hence the *Disarrangement*. See Rule 321.

19. these sensual *men* that separate are, not hav-
⁸³⁹
 ing a spirit *i e mental restraint*.

20. But ye beloved, building up yourselves in
⁸⁴¹
 your most holy faith, in a spirit holy *i e freed from*

guilt, praying for yourselves,

21. in *the* love of God *vouchsafed to man*, we
 should have kept, waiting for the mercy of our Lord
 Jesus Christ, with respect to life eternal,

22. and whom indeed ye compassionate being
 divided from,

23. save, out of fire, snatching. Even whom ye
⁴⁹⁸
 compassionate through fear, hating even a garment

 that has been defiled by the flesh *referred to*.

24. Now glory, majesty, dominion, and power,
⁸⁴⁴
 above every thing of the age *be both now and unto*

 all the evers,

839. *Not having a spirit.* The omission of the Article, precludes any reference here to what is termed, *The ordinary or extraordinary gifts of the Holy Ghost*. See my Tract on *πνευμα*.

All men have a mind, but all have it not so, as to make its dictates the director of their conduct, which is what is here intended by, *Not having a spirit*; hence the Paraphrase, and hence the *Disarrangement*. See Rule 321.

841. *Your holy faith.* Literally, *The faith exercised by you*; whereas the Sense intended to be conveyed is, *The particulars believed by you*; hence the *Disarrangement*. See Rule 321.

842. *The love of God.* Literally, *The love possessed by God*; whereas the Sense intended to be conveyed is, *The love God has shewn to man*; hence the omission of the Article. See Rule 101.

25. to him that is able to have kept you from
⁸⁴⁴.....
 falling, and to have presented *you* before the presence

 of his glory, without blemish, in respect of excessive
⁸⁴⁵.....
 joy in our only God Saviour, through Jesus Christ
^{497,8}.....
 our Lord. Amen.

844. *Now glory &c.* Literally means, *Now glory &c. is to Him &c.*; whereas the Sense intended to be conveyed is, *Now ascribe to Him all glory &c.*; hence the *Disarrangement*. See Rule 321.

845. *Our only God Saviour.* To express the Sense of the Received Translation, the *Form of Greek* would be, *To the only God, the Saviour of us*, but the Article is nowhere expressed. God here teaches us, that man may have deliverers *i e* Saviours, but he has, *only one God Saviour*.

Let this be Noted.—From this place, in the Notes, *Whereas &c.*, means, *Whereas the Sense intended to be conveyed is—Hence &c.*, 321, or, 322,1, means, *Hence the Disarrangement*. See Rule 321, or, 322,1.

A LITERAL TRANSLATION OF A REVELATION OF ST. JOHN THE DIVINE.

CHAPTER I.

1. A Revelation of Jesus Christ, which ⁸⁴⁶the God
gave to him to have shewn to his servants, what
things are necessary to have come with speed, and
did signify, *he* having sent by means of his angel to
his servant John,

2. who attested to the word of the God, and the
witness of Jesus Christ, whatsoever he knew,

3. blessed *is* he that reads, and they that hear the
words of the prophecy *he has declared*, and keep the
things that have ⁸⁴⁷been written in it. For the time of
fulfilment near *is*,

846. *Which the God gave to him.* Literally, *In the exact words recorded; whereas &c., Which was delivered by the sanction of God; hence &c., 321.*

847. *That have been written in it.* Literally, *Absolutely transcribed; whereas &c., That are derived from it; hence &c., 321.*

4. John to the seven churches that are in the Asia, *may* grace *be* to you and peace, from him that exists, and that existed, and that comes, and from the seven spirits *of those churches*, which are before his throne,

5. and from Jesus Christ the witness that is faithful, the first begotten of the dead, also the prince of the kings of the earth that loved us and washed us, from our sins, in his blood,

6. and made us, kings and priests to his God and Father, to him, the glory and the strength *of whom exists* unto the evers of the evers. Amen.

7. Behold, he comes in the clouds, so every eye shall see him, even whosoever pierced him, then all the kindreds of the earth shall wail because of him. Even so. Amen,

848. *Was.* The *Government* here appears to me to determine, that the word I translate *Was*, should be considered to be the *Perfect Participle*.

849. *In his blood.* Observe it is not, *In the blood of himself*.

849,1. *Kings*, I prefer this to Griesbach's reading.

849,2. *So every eye shall see him.* Literally, *Actually behold*; whereas &c., *Be aware of his coming*; hence &c., 321.

850. *Pierced him.* Literally, *This would be confined to the single individual that pierced his side*; hence &c., 321.

850,1. *Then all the kindreds of the earth shall wail.* Literally, *The wailing shall generally affect them*; whereas &c., *No kindred shall be exempt from so doing*; hence &c., 321.

8. I the Alpha and the Omega ^{322,2} am, Jehovah the ⁸⁴⁸ God declareth, he that exists, and that existed, and that comes, that is Almighty,

9. I John your brother and companion, in the tribulation, and kingdom, and patience concerning Jesus Christ, was in the isle that is called Patmos, for the word of the God, and for the testimony of Jesus Christ,

10. I was in spirit, at the Lord's day ⁸⁵¹ *i e the day of judgment*, and heard behind me a great voice as of a trumpet saying,

851. This is one of the few portions of Holy Scripture that are advanced to sanction the Observance of Sunday in the place of the Sabbath. All the Texts that are commonly advanced for this object, are as follows, John xx. 19 and 26, Acts ii. 1, and xx. 7, and 1 Cor. xvi. 2.

The received Translation is, "*I was in the Spirit on the Lord's Day.*" On this Tradition asserts. Here we are taught by God, not only that Christians were appointed a different Sabbath to that of his ancient people, but even that that day is to be otherwise named, and so named, as to mark the reason of the change of day, and of the great event to be kept in remembrance by that day, and by that change. But Fact says, That to convey the Sense of the Received Version, the Article must have been expressed before the word, *Spirit*, (See my Tract on Πνευμα) and that there is no authority for regarding, *The Lord's Day*, to be other, than, *The day of judgment*, elsewhere styled, *The day of the Lord*, or, *The day of Lord*, See 1 Cor. v. 5, 2 Cor. i. 14; 1 Thess. v. 2, 2 Peter iii. 10. *The Lord's Day*. Literally, Is a day that occurs but once; *One of the days of the Lord*, would be one of the forms in which the Sense, commonly attributed to these words, would be expressed in Greek. I am indebted for a great part of the Sense of this Passage, to the Author of "*The Sabbath*" by a Layman, 1849. See xvii. 3.

11. what thou seest, write in a book, and send it unto the seven churches, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea,

12. and I turned to see the voice, which spoke with me, and having turned, I saw seven golden candlesticks,

13. and in midst of the seven candlesticks, like to a son of man, having been clothed with a garment down to the feet, and girt with about the paps a golden girdle.

14. And his head, even the hairs white, like wool white as snow, and his eyes, as a flame of fire,

15. and his feet, like to fine brass, as in a furnace, having been melted, and his voice as a sound of many waters,

16. and having ⁸⁵³at his right hand seven stars, and out of his mouth, a sharp two-edged sword proceeding, and his countenance ⁸⁵⁴as the sun shineth in its strength,

853. *At right hand.* Literally, *Always in that place in relation to the actual person specified*; whereas &c., *In that place which*

17. and when I saw him, I fell at his feet, as dead, and he laid his right *hand*, upon me, saying. Be not afraid, I ^{322,2}the first and the last am, and he that ⁸⁵⁶has life, though dead I was,

18. and behold living I exist unto the evers of the evers, and have the keys of the death *to which man is subject*, and of the grave, *where such dead are*.

19. Therefore record, what *things* thou sawest, even what exist, and what ³⁸²are about to be after these things,

20. the mystery of the seven stars, which thou sawest at my right hand, and the seven candlesticks that are gold, the seven stars, ⁸⁵⁷angels of the seven churches are, and the candlesticks that are seven, ⁸⁵⁷seven churches are,

bears the designation of the right hand of the party specified; hence &c., 321.

854. *As the sun shineth.* Literally, *Having an exact resemblance*; whereas &c., *As descriptive only of similar brightness*; hence &c., 321.

856. *For dead I was.* I conceive that our blessed Lord was not in the full Literal Sense *Dead*, since he was invested with the power at the expiration of three days and nights to regain his life; hence &c. I conceive, 321.

857. *Angels of the seven churches are.* The cause of the *Disarrangement* here is to shew, that the Sense is to be understood Metaphorically, the stars are not angels, they do but represent them; hence &c., 322.

CHAPTER II.

1. write to the angel of the church in Ephesus.
⁸⁵⁸
 Even the *things* he says, he that retains the seven stars, at his right hand, he that walketh in midst of the seven candlesticks that are gold,

2. I have known thy works, and thy labour, and thy patience, and that thou art not able to have borne evil *persons*, and tried them that boast themselves apostles to exist, but exist not, and found them liars,

3. and *that* thou hast patience, and carried a heavy
⁸⁶⁰
 burden on account of my name, yet art not weary,

4. nevertheless I have against thee, that thou dismissed thy love that is first *i e thy natural affection*.
⁸⁶¹
⁸⁶² ..

5. Therefore remember. From whence thou fell,

858. *Write to the angel of the Church in Ephesus.* Literally, *Exclusively to him*; whereas &c., *Write to the church through him*; hence &c., 321.

The cause of the *Disarrangement* of the word *Church* is to shew, that the Church referred to, was not an institution peculiar to Ephesus, which the Literal Sense would require it to be, but that it had existence in other parts of the world; hence &c., 321.

860. *For thou hast patience.* Literally, *This expresses the possession of a material substance*; whereas &c. has relation to, *The exhibition of a quality*; hence &c., 321.

861. *Thou dismissed thy first love.* Literally, *Thou actually passed sentence against it*; whereas &c., *Thou neglected to observe it*; hence &c., 321.

862. *Stop.* Literally, *The particular place thou didst occupy*;

yea repent, and the first works, do. Or else I come to thee quickly, and will remove thy candlestick, out of its place, except thou should have repented,

6. notwithstanding this thou hast *held*, that thou hatest the deeds of the Nicolaitanes, which also I hate,

7. he that hath an ear, hear, what the spirit saith unto the churches to him that overcometh, I will give him to have eaten of the tree of the life, which exists in the paradise of my God,

8. and write to the angel of the church in Smyrna.
.....
Even the *things* he says, *he that is* the first and the last who dead was, yet he hath life,

9. I have known thy works, and the tribulation, and the poverty, (notwithstanding rich thou existest,) and the blasphemy, of those that affirm themselves Jews to be, yet exist not, but a synagogue of the Satan *exist*,

10. fear nothing, which thou art about to suffer.
Behold, the devil is about to cast of you, into prison,

whereas &c., *The state of perfection in which thou once was*; hence the *Major Stop* here. See Rule 322.

863. See Luke xxiii, 43.

863,1. *I have known thy works*. Literally, *Works peculiarly thine*; whereas &c., *Works that thou hast done*; hence &c., 321.

in order that ye should have been tried, for ye shall have tribulation for days ten, be, faithful unto death, and I will give to thee the crown of the life *that is eternal*,

11. he that hath an ear, hear, what the Spirit saith unto the churches, he that overcometh should never have been injured by the death that is second,

12. and ⁸⁵⁸write to the angel of the church in Perga-
mos. Even the *things* he says, that hath the sword
that is two-edged that is sharp,

13. I have known thy works, and how thou ⁸⁶⁶dwellest. Where the throne of the Satan *is*, yet thou holdest fast my name, so thou should not have denied my faith, even in the days in which, Antipas my witness that was faithful *lived*, *he* who was slain ⁸⁶⁶among you. Where the Satan ⁴⁹⁸dwells,

14. but I have against thee a few things, because thou holdest there a retaining the doctrine of Balaam, who was teaching to the Balac to have cast a

864. *The devil is about to cast you.* Literally, *Personally do what is stated*; whereas &c. Passive, *Cause you to be cast*; hence &c., 321.

866. *Stop.* Literally, *In the exact place that he occupies*; whereas &c., *In a corresponding extent of wickedness*; hence the *Major Stop* here. See Rule 322.

stumbling-block, before the sons of Israel, to have eaten things sacrificed to idols, and to have committed fornication.^{497,1}

15. Thou holdest even thou a retaining the doctrine²¹⁰
⁸⁶⁸
 of the Nicolaitanes in effect.

16. Therefore repent. Or else I come to thee quickly, and will fight against them, with the sword of my mouth,

17. he that hath an ear, hear, what the spirit saith unto the churches to him that overcometh, I will give to him of the manna that has been hidden, and I will give to him a white stone, and on the stone a new name having been written, which no one hath seen, save he that receives,

18. and write to the angel of the church in Thya-⁸⁵⁸

 tira. Even the *things* the Son of the God says, that hath his eyes, as a flame of fire, and his feet, like to brass,

19. I have known thy works,^{863,2} and the love, and the

 faith, and the service, and thy patience, and *that* thy works that are last, more than the first *are*,

868. *In effect—In like manner.* The Context I conceive sanctions this Translation.

20. yet I have against thee, that thou suffered thy female Jezebel that calls herself a prophetess, and she teaches and seduces the my servants to have committed fornication, and to have eaten things sacrificed to idols,

21. and I gave her space, in order that she should have repented, but she wishes not to have repented of her fornication.^{497,3}

22. Behold I cast her, into a bed, and those that commit adultery with her, of great tribulation, except they should have repented of her works,

23. and her children I will kill cruelly in death, and all the churches shall know, that I that search-^{322,2} eth reins and hearts am, and will give to each one of you, according to your works.

24. And so I say through you to the rest that are⁸⁷⁰ in Thyatira, as many as have not this doctrine, which knew not the depths of the Satan, that they proclaim, I will not put on you another burden.³³³ ^{870,1}

25. Nevertheless what things ye have, hold fast, until when, I probably should have come,

870. *I say through you.* Literally, *I commission you to convey this instruction*; whereas &c., *In reproving you, I desire to be understood to reprove all in Thyatira*; hence &c., 321.

26. and he that overcometh and keepeth to *the* end my works, I will give to him power, over the nations,

27. and he shall rule them, with an iron rod, as the vessels that are made of potter's clay, they shall be broken, for so I have received from my father,

28. and I will give to him the star that is early,

29. he that hath an ear, hear, what the spirit saith unto the churches,

CHAPTER III.

⁸⁵⁸

1. and write to the angel of the church in Sardis.

.....
Even the *things* he says, he that hath the seven spirits of the God, and the seven stars, I have known *thy* ^{863,2} *works*, that a name thou hast, that thou hast life, yet dead thou existest.

2. be watching, and strengthen the things remaining, which were about to have died. For I have not ^{863,2} found *thy* *works* having been perfect in the sight of my God.

⁸⁷¹
3. Therefore remember. How thou hast received

870,1. *Stop.* The Sense here is not, *That they proclaimed, I will not put on you another burden save what things ye have*; hence the *Major Stop*. See Rule 184.

871. *Stop.* Literally, *Remember the manner in which thou hast*

and heard, and repent and hold fast. For if thou shouldst not have watched, I will come on thee, as a thief, and thou shouldst not have known what hour, I will come upon thee,

4. yet thou hast ³³³ a few names, in Sardis, which
.....
defiled not their garments, even they shall walk with me, in white, for worthy they exist,

5. he that overcometh, this *man* shall clothe in white garments, and I will not blot out his name, out of the book of the life *referred to*, but I will confess his name, before my Father, and before his angels,

6. he that hath an ear, hear, what the spirit saith unto the churches,

7. and ⁸⁵⁸ write to the angel of the church in Philadelphia. Even the *things* he says, *he that is* the
.....
holy, the true, he that hath the key of the David, he
^{871,1} that openeth, and no one shutteth, and shutteth, and
.....
^{871,1} no one openeth,

8. I have known ^{863,2} thy works. ^{497,3} Behold I have set
.....
before thee a door, which having been opened, no one

received ; whereas &c., *Remember the fact, that thou hast received* ; hence the *Major Stop* here. See Rule 322.

871,1. *He that openeth and no one shutteth*. Literally, *Under any circumstances* ; whereas &c., *In opposition to his will* ; hence &c., 321.

is able to have shut it, because thou ⁸⁷² hast a little
 strength, and kept ^{863,2} my word, and denied not my
^{497,3} name.

9. Behold I constitute of the synagogue of the
 Satan those that assert themselves Jews to exist, and
 exist not, for they lie. ^{497,3} Behold I will effect them, in
 order that they should have come and worshipped
 before thy feet, and *worship thy* knowledge, for I
 loved thee,

10. because thou kept the word of my patience,
 so I will ⁸⁷³ keep thee, from the hour of the temptation
 that is about to come upon the whole world to have
 tried them that dwell on the earth,

11. I come quickly, hold fast, what thou hast, in
 order that no one should have taken thy crown,

12. he that overcometh, I will make him a pillar,
 in the temple of my God, and out he should not have
 gone for the future, and I will write on him the name
 of my God, and the name of the city of my God,
 the new Jerusalem, that comes down out of the hea-
 ven from my God, also my name that is new,

872. *Because thou hast a little.* Literally in this connexion, *To prevent its being shut*; whereas &c., *I have so acted, because thou hast a little strength*; hence &c., 321.

13. he that hath an ear, hear, what the spirit saith unto the churches,

14. and ⁸⁵⁸write to the angel of the church in Laodicea. Even the *things* he says, the Amen, the witness that is faithful and true, the beginning of the creation of the God,

15. I have know thy ^{863,2}works, that neither cold thou existest, nor zealous, would, ^{322,2}cold or zealous thou ^{497,1}wert.
.....

16. So then because lukewarm thou existest, and neither cold nor zealous, I am about thee to have vomitted out of my mouth,

17. for thou sayest, that rich I exist, and have abundance, and have need of nothing, and hast not ⁸⁷⁴known, that thou the *i e him that is* ^{322,2}wretched art, and the miserable, and poor, and blind, and naked,

18. I counsel thee to have bought of me gold having been tried in *the* fire, in order that thou shouldst have riches, even white garments, in order that thou shouldst have clothing, and the shame of thy

873. *I will keep thee.* Literally, *Thee in particular*; whereas &c. General, *All that have thy character*; hence &c., 321.

874. *Have need of nothing.* Literally, *Possess everything they desire*; whereas &c., *They have no need of instruction how to obtain what they desire*; hence &c., 321.

nakedness should not have appeared, and eye salve to have anointed thine eyes, in order that thou shouldst see,

19. I, though I love all *such*, I do rebuke and chastise. Therefore be zealous and repent.

20. Behold I have stood at the door, and now do knock, if any one should have heard my voice, and should have opened the door, verily I will come in to him, and sup with him, and he, with me,

21. he that overcometh, I will give to him to have set with me, on my throne, as also I overcame, and set with my Father, on his throne,

22. he that hath an ear, hear, what the spirit saith unto the churches.

CHAPTER IV.

1. after these things, I looked, and behold a door having been opened into the heaven, and the voice that was first, which I heard *was* as of a trumpet speaking to me, saying, come up hither, and I will shew thee,

875. *I, though I love as many as do so.* Had the *Arrangement* been *Regular*, it would have implied, *That the same that he loved, he rebuked and chastened*; whereas &c., *That though he loves those that do so, he rebukes and chastens if necessary*; hence &c., 321.

875,1. *If any one should have heard my voice.* Literally, *In any manner*; whereas &c., *With attentive regard*; hence &c., 321.

what things are necessary to happen after these things,

2. and immediately I was in spirit *i e in a trance*,
⁸⁷⁶
 and behold a throne was being placed in the heaven,

 and on the throne, *one* sitting,

3. and he that sits, *was* like in appearance to a jasper or sardine stone, and a rainbow *was* surrounding the throne, like in appearance to an emerald,

4. also surrounding the throne, thrones twenty-four, and on the thrones twenty-four presbyters sitting, having been clothed in white garments, and on their heads golden crowns,

5. and from the throne, lightnings and thunder-
³³³
 ings and voices proceed, and seven lamps of fire *were*

 being burned before his throne, which the seven
^{322,2}
 spirits of the God are,

6. and before the throne, *there was* as a glassy sea like to crystal, and in midst of the throne, or *i e rather* in a circle of the throne, *were* four beasts being full of eyes before and behind,

7. and the beast that was first like *is* to a lion,

876. *A throne was being placed.* Literally, *It actually was as is stated*; whereas &c., *My imagination was as is stated*; hence &c., 322,1.

and the second beast like *is* to a calf, and the third beast having the face of a man, and the fourth beast like *is* to a flying eagle,

8. and the four beasts, one by one of them, having each six wings.^{876,1} Surrounding and within they were full of eyes, and have not rest⁸⁷⁷ by day or night, saying, holy, holy, holy, Jehovah the God that is Almighty *is*, that was existing, and that does exist, and that comes,

9. and when the beasts shall give glory and honor and thanks to him that sitteth on the throne that liveth unto the evers of the evers,

10. the twenty-four presbyters shall fall down before him that sitteth on the throne, and worship him that liveth unto the evers of the evers, and cast their crowns before the throne, saying,

11. worthy O Lord thou art to have received the glory and the honor and the power *we ascribe to thee*, for thou created the all things *on account of which it*

876,1. *Stop.* What follows this Stop has not immediate relation to what precedes, which the Literal Sense requires it should have; but, *To what succeeds it*; hence the *Major Stop*. See Rule 184.

877. *And have not rest by day or night.* Irregular to shew, that the Sense is to be understood with limitation, *They were not absolutely without any repose*; hence &c., 321.

is ascribed, and on account of thy pleasure they were existing and created,

CHAPTER V.

1. then I saw in the right hand of him that sitteth on the throne a book, having been written within and on the back, having been sealed with seven seals,

2. and I saw a strong angel proclaiming with a loud voice, ^{322,2} who worthy is to have opened the book, and to have loosed the seals of it,

3. and ^{877,1} no one was worthy in the heaven above, neither on the earth, neither beneath the earth *i e in the grave* to have opened the book, neither to aspire to it,

4. then I was weeping much, that ^{877,1} no one worthy was found to have opened the book, nor to aspire to it,

5. then one, of the presbyters, says to me. Weep ^{497,3} not. Behold the lion that is of the tribe of Juda, the root of David, prevailed to have opened the book, and the seven seals of it,

877,1. *No one was worthy.* Literally, *This would exclude Almighty God; whereas &c., No one that was shut out by the seals was worthy to unloose them; hence &c., 322,1.*

6. [then I saw in midst of the throne and of the four beasts, and in midst of the presbyters, a Lamb having abode as having been slain, having seven horns and seven eyes, which the seven spirits of the ^{322,2} God that have been proclaimed in all the earth are,]

7. for he went and hath taken the book, out of the right hand of him that sitteth on the throne,

8. and when he took the book, the four beasts and ⁸⁷⁸ four and twenty presbyters fell down before the lamb, having (each one) harps, and golden vials being full of odours, which the prayers of the saints are, ^{322,2}

9. so they sing a new song, saying, worthy thou existest to have taken the book, and to have opened the seals of it, for thou wast slain, and so redeemed to the God us, by thy blood, of ³³³ every kindred, and tongue, and people, and nation,

10. and made them *that are redeemed* to our God kings and priests, and they shall reign on the earth,

878. *The four beasts and the four and twenty presbyters fell down.* I can give no decided explanation of this passage; I consider had the *Arrangement* been Regular, the Sense conveyed would have been to the effect; *That the beasts and presbyters fell down in honor to the Lamb*, but, *If they fell down only before the Lamb, but in honor to him that sitteth on the throne, out of whose right*

11. then I beheld, and heard a voice of many angels in a circle of the throne, and of the beasts, and of the presbyters, and their number was existing, myriads of myriads, even thousands of thousands,

12. saying with a loud voice, worthy the lamb that ^{322,2} has been slain is, to have received the power *that has been given to him*, even riches, and wisdom, and strength, and honor, and glory, and blessing,

13. then ³³³ every creature which exists in the heaven, and on the earth, and beneath the earth, also in the sea, ³⁸² which exist, even all *creatures* that are in them *i e in these places*, I heard reckoning *i e ascribing* to him that sitteth on the throne and to the lamb, the blessing, and the honor, and the glory, and the power *they possess*, unto the evers of the evers,

14. and the four beasts said. ⁸⁸⁰ Amen, and the ^{497,8} presbyters ⁸⁸⁰ fell down and worshipped,

CHAPTER VI.

1. and I saw, when the lamb opened one, of the hand the Lamb had taken the book; then the *Arrangement* should have been *Irregular*; See Rule 321.

880. *The four beasts said.* Literally, *Gave utterance to*; whereas &c. I conceive, *So assented as in effect to utter Amen.* In like manner, *The presbyters fell down*; hence &c., 321.

seven seals, and heard one, of the four beasts saying as in a voice of thunder, come and see,

2. and I saw, and behold a white horse, and he that sat on him, having a bow, and a crown ⁸⁸¹ was given unto him, and conquering he went forth, and in order that he should have conquered,

3. and when he opened the seal that was second, I heard the second beast saying, come,

4. and ³³³ another horse *it was* red went forth even with him that sitteth on him, it was given to him to have taken the peace of the earth, even in order that they should have killed one another, so a great sword ⁸⁸² was given to him, ⁸⁸¹

5. and when he opened the seal that is third, I heard the third beast saying, come and see, and I saw, and behold a black horse, and he that sat on him, having a pair of balances, in his hand,

6. then I heard a voice, in midst of the four beasts saying, a measure of wheat for a penny, and three

881. *And a crown was given to him.* Literally, *Him personally*; whereas &c., *To that which he represented*; hence &c., 321.

882. *They should kill one another.* Literally, *The man and the horse*; whereas &c., *In order that men should kill each other*; hence &c., 321.

³³³
 measures of barley for a penny, and thou shouldst
 ⁸⁸³
 not have hurt the oil and wine,

7. and when he opened the seal that is fourth, I
 heard the fourth beast saying, come and see,

8. and I saw, and behold a pale horse, and he that
 sitteth upon him, name is to him, the death, and
 ⁸⁸¹ ⁸⁸¹
 the grave followed with him, and power was given to
 him, over the fourth *part* of the earth to have cruelly

 killed, with sword, and with hunger, and with death,
 and by means of the beasts of the earth,

9. and when he opened the fifth seal, I saw under
 the altar the souls of them that had been slain on
 account of the word of the God, even on account
 of the testimony, which they were affording,

10. and they cried with a loud voice, saying, ^{497,7}
 until when, the sovereign that is holy and true *is it*,
 thou dost not judge and avenge our blood, on them
 that dwell on the earth,

11. and a ⁸⁸¹ white robe was given to them, and it

 was told to them, in order that they should have

883. *And thou shouldst not have hurt.* This Literally implies,
Power to effect what is specified ; whereas &c., *A statement of what*
God has designed to effect ; hence &c., 321.

set at rest yet delay.⁸⁸⁵ Until they should have been made full, and so their fellow servants and their brethren that are about to be killed, *should be* as even they *are*,

12. and I saw, when he opened the seal that is sixth, then a great earthquake there was, and as sackcloth⁸⁸⁶ of hair the sun, black was, and as blood⁸⁸⁶ the entire *i e* full moon was,⁸⁸⁷

13. and as a fig-tree casteth her untimely figs, of a mighty wind, being shaken the stars of the heaven fell to the earth,⁸⁸⁶

14. and as a scroll being rolled together, the heaven was assigned a place,⁸⁸⁶ and every mountain and island, out of their places, were moved,

15. and the kings of the earth, and the great, and the chief captains,^{887,1} and the rich, and the strong, and every bondman, and every freeman,³³³ hid themselves, in the dens and in the rocks of the mountains,

885. *Stop.* The Sense here is not, *That they should set at rest delay until they are made full, when the rest should be continued by other means*, which I conceive the Literal Sense implies; but, *That they should set at rest delay till all delay was terminated*; hence the *Major Stop*. See Rule 184.

886. *And as sackcloth of hair the sun black was.* Literally, *In all respects*; whereas &c., *In appearance as respects man's vision*; hence &c., 321.

887,1. *And the kings of the earth &c.* Literally, *All did so*,

16. and say to the mountains and to the rocks, fall on us, and hide us, from the face of him that sitteth on the throne, and from the wrath of the lamb,

17. for the day that is great through his wrath came, and who is fit to have been established,

CHAPTER VII.

1. and after these things, I saw ³³³four angels having stopped on the four corners of the earth holding the four winds of the earth, in order that wind should not blow on the earth, nor on the sea, nor on any ³³³tree,

2. and I saw ³³³another angel having ascended from rising of sun, having a seal from *the* living God, and he cried with a loud voice to the four angels, to whom it was given to them to have hurt the earth and the sea,

3. saying. Ye should not have hurt the earth, neither the sea, nor the trees, until when, we should have sealed the servants of our God, on their foreheads,

4. and I heard the number of them that had been sealed, an hundred *and* forty *and* four thousand having been sealed out of every ³³³tribe of *the* sons of Israel,

5. of *the* tribe of Juda twelve thousand having been sealed, of *the* tribe of Reuben twelve thousand having been sealed, of *the* tribe of Gad twelve thousand having been sealed,

6. of *the* tribe of Aser twelve thousand having been sealed, of *the* tribe of Nepthalim twelve thousand having been sealed, of *the* tribe of Manasses twelve thousand having been sealed,

7. of *the* tribe of Simeon twelve thousand having been sealed, of *the* tribe of Levi twelve thousand having been sealed, of *the* tribe of Issachar twelve thousand having been sealed,

8. of *the* tribe of Zabulon twelve thousand having been sealed, of *the* tribe of Joseph twelve thousand having been sealed, of *the* tribe of Benjamin twelve thousand having been sealed,

9. after these things, I saw, and behold a great multitude, which no one was able it to have numbered,⁸⁸⁹

889. *Which no one was able to number. Literally, Not even God; hence &c., 321.*

of all ³³³nations, and kindreds, and people, and tongues,

they having stood *i e a place* before the throne and
 before the lamb having been put on white robes, and
^{889,1}palms in their hands,

10. and they cry with a loud voice, saying, the
 salvation *we possess is* to our God that sitteth on the
 throne, and to the lamb,

11. also all the angels they had stood about the
 throne and the presbyters and the four beasts, now
 they fell before the throne, on their faces, and wor-
 shipped the God,

12. saying. Amen, the blessing, and the glory,
 and the wisdom, and the thanksgiving, and the honor,
 and the power, and the might *of our salvation ascribe*
 to our God, unto the evers of the evers. ^{497,8}Amen,

13. and one of the presbyters answered, saying to
 me, these that have been put on the robes that are
 white, who exist they, and whence came they,

14. then I answered him, O Lord of me, thou hast
 known, and he said to me, these ^{322,2}they that come out
 of the tribulation that is great are, and washed their
 robes and whitened them, in the blood of the lamb,

889,1. *Palms*. I think this word must have been expressed in
 the Accusative Plural.

15. on account of this, they exist before the throne of the God, and serve him day and night, in his temple, and he that sitteth on the throne will dwell among them,

16. they shall hunger no more, neither thirst any more, neither should the sun ²¹⁰ have fallen violently on them *in excess*, nor any heat,

17. for the lamb that is in midst of the throne feeds them, and leads them, unto living fountains of waters, and the God shall wipe away all tears, from their eyes,

CHAPTER VIII.

1. and when he opened the seal that is seven, silence came in the heaven, for half an hour,

2. and I saw the seven angels, which, before the God, have stood, and ⁸⁸¹ seven trumpets were given to them,

3. and another angel *I saw*, he came and was placed at the altar, having a golden censer, and there was given to him many incenses, in order that he should have offered with the prayers of all the saints, upon the altar that is golden that is before the throne,

4. and the smoke of the incenses ascended with the prayers of the saints, from hand of the angel before the God,

5. yet the angel hath taken the censer, and filled it, with the fire of the altar, and cast upon the earth, and voices came, and thunderings, and lightnings, and an earthquake,

6. and the seven angels that had the seven trumpets prepared themselves, in order that they should have sounded,

7. and the first sounded, and hail and fire having been mingled with blood came, and were cast on the earth, and the third of the earth was burnt, and the third part of the trees was burnt, and all green grass was burnt,

8. and the second angel sounded, and like a great mountain being kindled with fire was cast into the sea, and the third of the sea blood became,

891. *And the first sounded.* Literally, *Descriptive of one distinguished by the Appellation of first*; whereas &c., *He that accidentally first sounded*; hence &c., 322,1.

892. *And the third of the earth was burned.* Literally this implies, *That from the time specified one third part of the earth was destroyed*; whereas &c. I conceive, *That at the time specified one third part of the earth had destruction of its then existence, all then living on it died, but after new life was restored to it*; hence in Verse 9, *Where the death of living creatures is specified, the*

9. and the third of the creatures that are in the sea that have life died, and ⁸⁹²the third of the ships was destroyed,

..... ⁸⁹¹10. and the third angel sounded, and a great star ⁴⁹⁸..... fell from the heaven, burning like a lamp, and it fell on the third *part* of the rivers, and on the fountains of the waters,

..... ⁴⁹⁸11. and the name of the star the wormwood is called, and the third of the waters were changed into ⁴⁹⁸wormwood, and many of the men *that drunk them* died of the waters, because they were made bitter.

..... ⁸⁹¹12. and the fourth angel sounded, and the third *part* of the sun was smitten, and the third *part* of the moon, and the third *part* of the stars, in order that the third *part* of them should have been darkened, and so the day, the third *part* of it should not bring to light, and the night likewise,

13. and I saw and heard one eagle flying in midst of heaven saying with a loud voice. ^{892,1}Woe. ^{892,1}Woe. ^{892,1}Woe. Woe to those that sojourn on the earth, on

Arrangement is Regular; but, *Where the Ships are specified, which includes Ships of all periods of time, the Arrangement is Irregular; in order to show, That only the Ships of the time expressly specified are referred to; hence &c., 321; In a variety of places, in these and the following Verses.*

account of the other voices of the trumpet of the three angels that are about to sound,

CHAPTER IX.

1. and the fifth ⁸⁹¹angel sounded, and I saw a star, from the heaven having fallen on the earth, and the key of the pit that is ⁴⁹⁸bottomless was given to it,
.....

2. and it opened the pit that is bottomless, and smoke out of the pit arose as smoke of a great furnace, and the sun and the air ³⁸²were darkened by the
.....
smoke of the pit,

3. and out of the smoke, locusts came on the earth, and ⁸⁸¹power was given to them, as the ⁴⁹⁸scorpions of the earth have power,
.....

4. and it was commanded to them, in order that they should not hurt the grass of the earth, neither ³³³any green thing, neither ³³³any tree, except the men's ³³³grass herbage and trees, whosoever have not the seal of the God, on their foreheads,

5. and it was given to them, in order that they

892,1. *Stop.* The Sense here is not, *That permanent injury was to be*, which is the Literal Sense; but I conceive, *That present suffering was coming*; hence I conceive the *Major Stop*. See Rule 184.

should not kill them, but in order that they should be tormented five months, and their torment as torment of a scorpion.⁸⁹³ When it struck a man,

6. and in those days, the men *thus afflicted* shall seek the death *that will release them from these sufferings*, and shall not find it, though, they shall desire to have died, yet the death ^{893,1} *they desire* shall
flee away from them,

7. now the resemblances of the locust like *they were* to horses having been prepared for battle, and on their heads, like golden crowns, and their faces, like faces of men,

8. yet they were having hairs, like hairs of women, and their teeth as of lions were existing,

9. and they were having breastplates, like breastplates of iron, and the sound of their wings, like a sound of chariots with many horses running to battle,

10. and they have tails like to scorpions, and stings
³⁸² were in their tails, and their power ^{322,2} was to have hurt
the men *that were not sealed* five months,

893. *Stop.* The Sense here is not I conceive, *At the exact time specified*, which the Literal Sense requires that it should be; but, *At and after that time*; hence the *Major Stop*. See Rule 184.

11. they have over them a king, the angel of the bottomless pit, name *is* to him in Hebrew, Abaddon, but in the Greek, name he hath, Apollyon,

12. the ^{893,1}woe that is one ^{497,3}departed. Behold there
.....
comes yet two woes after these things,

13. and the ⁸⁹¹sixth angel sounded, and I heard one
.....
voice, from the four horns of the altar that is gold that is before the God,

14. saying to the sixth angel, that had the trumpet, loose the four angels that have been bound by the river that is great, Euphrates,

15. then the four angels that have been made ready for the hour, and day, and month, and year *that was appointed* were loosed, in order that they should slay the third of the men *that were not sealed*,

16. and the number of the armies of the horsemen ⁸⁹⁶
loosed, were two ten thousands of ten thousands, I heard the number of them,

893,1. *And the death shall flee away from them.* Literally, *Actively depart*; whereas &c. *Passive, They shall not be able to reach it*; hence &c., 321.

896. *And the number of armies of the horsemen.* This passage appears to me to support the opinion, that in Holy Scripture the word *Angel* is used as an Appellation of whosoever or whatsoever conveys or effects the instruction of man, which God especially directs; since it appears, that the four angels mentioned in the two preceding verses, is only another name for the horsemen here specified.

17. and thus I saw the horses, in the vision, and those that sit on them, having fiery breast-plates, even jacinth and brimstone, and the heads of the horses, *were* as heads of lions, and out of their mouths, fire and smoke and brimstone issues,

18. by these three plagues, the third part of the men *that were not sealed* were killed, by the fire and the smoke and the brimstone that issues out of their mouths.

19. For the power of the horses, in their mouths exists, and in their tails. For their tails like to serpents *are*, having heads also *like serpents*, with them, they do hurt,

20. and the rest of the men which were not killed by these plagues, repented not of the works of their hands, in order that they should not have worshipped the devils or the idols, the gold, or the silver, or the brass, or the stone, or the wood *of this world*, which
³⁸² is able neither to see, nor to hear, nor to walk *for*

to deliver them,

21. also they repented not of their murders, nor of

897. *Is able to see.* Literally, *Which is not able to assist themselves*; whereas &c., *Which is not able to assist the applicant*; hence &c., 321.

their sorceries, nor of their fornication, nor of their thefts,

CHAPTER X.

1. and I saw another ³³³mighty angel coming down
from the heaven, having been clothed with a cloud,
and the rainbow, over his head, and his face *was* as
the sun, and his feet as pillars of fire,

2. and having in his hand a little book having been
opened, and he set his foot that is right, on the sea.
And the left, on the earth,

3. and he cried with a loud voice. ^{497,5} Just ⁹⁰⁰as a lion
roars, and when he cried, the seven thunders uttered
.....⁹⁰¹
the voices of their own,
.....

4. and when the seven thunders uttered, I was
about to write, and I heard a voice, from the heaven
saying, seal up, ⁹⁰²what the seven thunders uttered, as
.....
not these things thou shouldst have written,

5. then the angel, which I saw having stood on the

900. *Just as a lion roars.* Literally, *In exactly a corresponding manner*; whereas &c., *Not in the manner, but in the extent of noise produced*; hence &c., 322,1.

901. *The voices of their own.* Literally, *Distinctive sounds*; whereas &c., *A common sound arising from Distinctive sources*; hence &c., 321.

902. *What the seven thunders uttered.* Literally, *What they actively uttered*; whereas &c. *Passive, What was uttered by means of the seven thunders*; hence &c., 321.

sea and on the earth, lifted up his hand that is right, toward the heaven,

6. and swore by him that liveth unto the evers of the evers, who created the heaven, and the *things* that are in it, also the earth, and the *things* that are in it, also the sea, and the *things* that are in it, that time no more shall be,
322,2

7. save in the days of the voice of the seventh angel.
893 When he should be about to sound, and the mystery of the God should have been finished, as he declared by servants of his own that are prophets,
903

8. and the voice which I heard out of the heaven again speaking with me, even saying, go, take the little book that hath been opened, in the hand of the angel that hath stood on the sea and on the earth,

9. and I went to the angel, telling him to have given me the little book, and he says to me, take and eat up it, and it shall make bitter thy belly, yet in thy mouth, sweet as honey it shall be,
498
322,2

903. *Servants of his own.* Literally, *Those who actually served him*; whereas &c., *Men whom he especially commissioned*; hence &c., 321.

10. and I took the little book, out of the hand of the angel, and ate up it, and it was existing in my mouth as honey, sweet, and as soon as I ate up it, my belly was bitter,

11. and he says to me, it is necessary for thee again to have prophesied before peoples, and nations, and tongues, and kings many things,

CHAPTER XI.

1. and a reed was given to me, like to a rod, saying, rise and measure the temple of the God, and the *place for the altar* and those that worship at it,

2. but ⁹⁰⁵leave out the court that is without the ⁹⁰⁶temple, yea thou shouldst not have measured it, because it was given to the Gentiles, yet they shall ⁹⁰⁷tread under foot *i e despise* the city that is holy months forty-two,

3. though I will give *to them* my two witnesses,

905. *But leave out &c.* Literally, *Of what thou dost measure; whereas &c., But do not measure; hence &c., 321.*

906. *Thou shouldst not have measured it.* Literally, *It is wrong for thee to do so; whereas &c. I conceive, I wish thee not to do so; hence &c., 321.*

907. *They shall tread under foot the city that is holy.* Literally, *They shall actually profane that city; whereas &c. I conceive, They shall despise the knowledge that would lead them to it; hence &c., 321.*

and they shall prophecy days one thousand two hundred sixty, having been clothed in sackcloth,

4. these the two olive trees and two candlesticks
^{322,2}.....
 that are before the Lord of the earth having stood

 are,

5. and if any one wishes to have hurt them, fire
⁴⁹⁸
 proceeds out of their mouth, and devours their

 enemies, as if any one wishes to have hurt them,

 then it is fitting for him to have been killed,

6. these have the heaven power to have shut up,
⁴⁹⁸
 in order that rain should not fall the days of their

 prophecy, also they have power over the waters to

 turn them, to blood, also to have smitten the earth,
 as often as when it should have pleased *them*, with
³³³
 every plague.

7. and when they should have finished their witness, the beast, that ascendeth out of the bottomless pit, shall make against them war, and shall overcome them, and kill them,

8. and their dead body, in the street of city

908. *If any one wishes to hurt them.* Literally, *If this is their object*; whereas &c., *Wishes to do anything that will hurt them*; hence &c., 321.

911. *Have power.* Literally, *Possess absolutely*; whereas &c., *They are permitted to exercise power*; hence &c., 321.

that is great, which is called spiritually, Sodom and Egypt.⁹¹² Where also their Lord was crucified,⁹¹³

9. even they see, *they* of the people, and kindreds, and tongues, and nations, their dead bodies *they* see days three and half, as their dead bodies they shall not suffer to have been put in a grave,

10. so they that dwell upon the earth shall rejoice over them, and be made glad, and gifts⁹¹⁴ shall send to one another, because these the two prophets tormented them that dwell on the earth,

11. and after the three days and a half, a spirit of life, from the God, entered into them, and they stood on their feet, and great⁹¹⁵ fear fell on them that see them,

12. then they heard a great voice, from the heaven, saying to them, come up hither, and they ascended up to the heaven that is in the cloud, even their^{915,1} enemies beheld them *do so*,

912. *Stop.* Literally, *The exact place*; whereas &c., *A similar position in wickedness*; hence the *Major Stop*. See Rule 322.

913. *Where their Lord was crucified.* Literally, *This refers to the place of his death*; whereas &c. I conceive, *Has reference to that on account of which he died*; hence &c., 322,1.

914. *Gifts shall send.* Literally, *Actual presents*; whereas &c., *Shall speak and act kindly to each other*; hence &c., 322,1.

915. *Great fear fell on them.* Literally, *Actively came on them*;

13. also in that the hour, a great earthquake came,
 and the tenth⁹¹⁶ of the city fell, and seven thousand⁹¹⁶
 names of men were destroyed by the earthquake,
 and the remnant affrighted were, and gave glory to
 the God of the heaven,

14. the woe that is second departed.⁸⁹⁵ Behold the^{497,3}
 woe that is third cometh quickly,⁸⁹⁵

15. and the seventh angel sounded, and great voices⁸⁹¹
 were in the heaven, saying, the kingdom of the world
 of our Lord and of his Christ is come, and he shall
 reign unto the evers of the evers,

16. and the twenty-four presbyters that are before
 the God sitting on their thrones, fell on their faces,
 and worshipped the God,

17. saying, we give thanks to thee O Lord, the
 God that is Almighty, that exists and that was
 existing, because thou hast assumed thy power that
 is great, and hast become king,

18. as the nations were angry,⁹¹⁸ that thy wrath came,

whereas &c. *Passive, They were under great fear; hence &c., 322,1.*

915,1. *Even their enemies behold them. Literally, Actually see; whereas &c., Are aware of the fact; hence &c., 321.*

916. *The tenth of the city fell. Literally, A specific statement; whereas &c., An allegorical or General declaration; hence &c., 321.*

918. *For the nations were angry. Literally, Actively showed*

also the time of the dead to have been adjudicated, and to have assigned the reward *thou hast promised* to thy servants the prophets, and to the saints, and to them that fear thy name, to the little and to the great, and to have destroyed them that destroy the earth,

19. then the temple of the God was opened in the heaven, and the ark of the testament of the Lord appeared in his temple, and lightnings, and voices, and thunderings, and an earthquake, and great hail came,

CHAPTER XII.

1. then a great sign appeared in the heaven, a

 woman having been clothed with the sun, and the moon *was* under her feet, and upon her head, a crown of twelve stars,

2. and with child, being, she cried, travailing in birth, and being pained to have brought forth,

3. then another sign appeared in the heaven, even behold a great red dragon, having seven heads and ten horns, and on its heads ³³³seven crowns,

displeasure on that account ; whereas &c. Passive, Were displeased at that which on that account happened ; hence &c., 322,1.

919. *Then a great wonder appeared. Literally, Something that*

4. and its tail draws the third of the stars of the
⁴⁹⁸
 heaven, and cast them, to the earth, and the dragon⁴⁹⁸

 stood before the woman that is about to have brought

 forth, in order that when she should have brought
 forth her child, it should have been devoured,

5. but she brought forth a male child, who is
 about to rule all the nations, with an iron rod,
 and her child was caught up to the God even to his
 throne,

6. and the woman fled into the wilderness.⁹²¹ Where⁹²²

 she hath there a place having been prepared by the
 God, in order that there they should feed her a
 thousand two hundred threescore days,

7. then war was in the heaven, the Michael and
 his angels *were* in respect of that they should have⁹²³

 fought against the dragon, for the dragon did fight,⁹²⁴

 also its angels,

*that in heaven was wonderful ; whereas &c., That which to the men
 that saw appeared to be wonderful ; hence &c., 322,1.*

922. *Stop.* Literally, *Descriptive of an actual distinctive place ;*
whereas &c., Descriptive of the character of the place, a position in
some desert ; hence the Major Stop. See Rule 322.

923. *In respect of that they should have fought.* Literally, *The*
object of the war was for Michael and his angels to fight with the
dragon ; whereas &c., This was not the object, but one of the con-
sequences ; hence the Peculiar Government. See Rule 381.

924. *The dragon fought.* Literally, *Actively resisted by arms ;*

8. but it prevailed not, neither ²¹⁰was a place for

 them found longer in the heaven,

9. yea the dragon that is great, the serpent that is
 old that is called devil and the satan was cast out, he
 that deceiveth the whole world, he was cast out into
 the earth, and his angels, as well as him, were cast
 out,

10. and I heard a loud voice, in the heaven, say-
^{924,1}ing. Now the salvation, and the strength, and the
 kingdom of our God, and the power of his Christ
 was *i e has been* established, for the accuser of our
 brethren was *i e has been* cast down, he that accuseth
 them, before our God day and night,

11. for they overcame him, by means of the blood
 of the lamb, and by means of the word of their
 testimony, for they loved not their natural life until
i e previously to death,

12. on account of this, rejoice, the heavens and
^{924,2}they that dwell in them, woe to the earth and to the

whereas &c., *Passively opposed, by estranging men's minds from God*; hence &c., 322,1.

924,1. *Stop.* The Sense here is not, *At the time specified the thing specified was realized*, which is the Literal Sense; but, *That it was capable of being realized*; hence the *Major Stop*. See Rule 184.

sea, for the devil descendeth on you, having great wrath, having known, that a short time he hath,

13. and when the dragon saw, that he was cast out into the earth, he persecuted the woman, which brought forth the man,

14. but two wings of the eagle ⁸⁸¹ that was great were

 given to the woman, in order that she might fly into

 the wilderness, unto her place. ⁹²² Where she is nourished there a time, and times, and ³³³ half a time, from

 the face of the serpent,

15. then the serpent cast out of its mouth, after the woman, water as a flood, in order that it should

 have made her ⁹²⁵ to be carried away of the flood,

16. but the earth helped the woman, for the earth opened its mouth, and swallowed up the flood, which

⁴⁹⁸ the dragon cast out of its mouth,

17. then the dragon was wrath with the woman, and went to have made war, with the remnant of her seed that keep the commandments of the God, and have the testimony of Jesus,

924,2. *And they that dwell in them.* Literally, *That do so at the time of the utterance*; whereas &c. to describe a Class of persons, *Those who are entitled to dwell there*; hence &c., 321.

925. *Should have made her carried away.* Literally, *Have*

18. now I stood on the sand of the sea,

CHAPTER XIII.

1. and I saw out of the sea a beast rising up,
having ten horns and seven heads, and on its horns,
³³³
ten crowns, and on its heads, names of blasphemy,
.....

2. and the beast which I saw, was existing like to
a leopard, but its feet as a bear, and its mouth as a
⁸⁸¹
mouth of a lion, and the dragon gave to it its power,
.....
and its throne, and great authority,

3. though one of its heads was as having been
⁸⁸¹
wounded unto death, but the wound of its death was
.....
healed, and there was admiration in all the earth,
.....
after the beast,

4. and they worshipped the dragon, that gave the
power to the beast, also they worshipped the beast,
saying, who like *is* to the beast, and who is able to
have made war with him,

⁸⁸¹
5. then a mouth was given to it speaking great
.....
things and blasphemies, and power was given to it
to have continued forty two months,

6. and it opened its mouth, in blasphemy, against

effected the exact thing specified ; whereas &c., Should have destroyed her ; hence &c., 321.

the God, to have blasphemed his name and his
 tabernacle, and them that dwell^{924,2} in the heaven,

7. and it was given to it war to have made with
 the saints, and to have overcome them, and power
 was given to it, over every kindred,⁸⁸¹ and people, and
 tongue, and nation,³³³

8. so all that dwell on the earth shall worship it,⁸⁸¹
 of whom the name has not been written in the book
 of the life of the lamb that has been slain from
 foundation of world,

9. if any⁴⁹⁸ hath an ear, hear,
⁹²⁸

10. if any one brings down captivity, into captivity,
 he goes, if any one, with sword, cruelly kills, it is fit
 he, with sword, to have been cruelly killed.⁹³⁰ Here
 the patience and the faith of the saints exists,

11. then I saw another³³³ beast coming up out of the
 earth, and it was having two horns like to a lamb, and
 as a dragon it was speaking,⁴⁹⁸

12. and it exerciseth all the power of the first beast⁹³¹

928. *The name hath been written.* Literally, *The particular designation*; whereas &c., *The general designation*; hence &c., 321.

929. *Brings down captivity.* Literally, *Perpetuates an enforcement of it*; whereas &c., *Inflicts it on any one*; hence &c., 321.

930. *Stop.* Literally, *In this world*; whereas &c., *In this act*; hence the *Major Stop*. See Rule 322.

before it, notwithstanding it affects the earth and
⁹³²
 them that dwell in it, in order that they should have

 worshipped the beast that is first, of whom⁴⁹⁸ the wound

 of its death was healed,

13. and it doth great signs, even fire, in order
 that from the heaven, it should cause to come down
 to the earth, in the sight of the men *that worship the*
beast,

14. and it misleads them that dwell on the earth,
 by means of the signs, which it was permitted it
 to have effected in the sight of the beast, telling
 them that dwell on the earth to have made an image
 to the beast, which has the wound of the sword, yet
 lived,

15. and it was permitted to it to have assigned a
 spirit to the image of the beast, in order that even
 the image of the beast should *be considered to have*
commanded and effected the condemnation of, who-
 soever should not have worshipped the image of the
 beast, in order that he should have been killed,

931. *It exerciseth all the power.* Literally, *Power in the place of the first beast*; whereas &c., *Similar power to the first beast*; hence &c., 321.

932. *That dwell in it.* Literally I conceive, *That permanently occupy it*; whereas &c., *That then abide in it*; hence &c., 321.

16. also it affected all, the small and the great, also the rich and the poor, also the free and the bond, in order that it should have given to them *i e to every one* a mark, on their hand that is right, or, in their forehead *proving that they had worshipped*,

17. even in order that ^{932,1}no one shall be able to have bought or to have sold, except having the mark, the ⁹³³name of the beast, or the number of his name.

18. Here the wisdom ^{322,2}*for discovering the name is recorded*, he that hath a mind, count the number of ^{322,2}the beast. For *the* number with man is, and its number is six hundred threescore six,

CHAPTER XIV.

1. then I saw, and behold the lamb having place ³³³on the mount Sion, and with him, an hundred forty-four thousands, having his name and the name of his Father having been written on their foreheads,

2. and I heard a voice, from the heaven, as a voice of many waters, and as a voice of great thunder, yet

932,1. *No one shall be able.* Literally, *It shall be impossible to do it*; whereas &c., *They shall incur punishment by doing it*; hence &c., 321.

933. *Stop.* Literally, *This identical place*; whereas &c., *In the matter here recorded*; hence the *Major Stop*. See Rule 322.

the voice which I heard *was* as of singers to the harp singing to their harps,

3. and they sung a new song, before the throne, and before the four beasts and the presbyters, and no ⁹³⁴ one was able to have learnt the song, except the hundred forty four thousands, that had been redeemed from the earth,

4. these they that were not defiled with women ⁹³⁵ are. For virgins they exist, these that follow the ^{322,2} lamb are. ⁹³⁶ Whithersoever he should go, these were redeemed from the men *that saw the lamb*, a first fruit to the God and to the Lamb *are*,

5. even in their mouth, a lie *respecting him* was not found. For without fault *as to accepting him* they exist,

6. then I saw ³³³ another angel flying in *the* midst of heaven, having an everlasting gospel to have preached to them that dwell on the earth, even to every nation, ³³⁹ and kindred, and tongue, and people,

934. *And no one was able.* Literally, *Could not effect it*; whereas &c., *Was not permitted to effect*; hence &c., 322,1.

935. *They that were not defiled with women.* Literally, *Had never incurred guilt in this respect*; whereas &c., *Had not their guilt in this respect attaching to them*; hence &c., 321.

936. *Stop.* Literally, *In every place that he enters*; whereas

7. saying with a loud voice, be afraid of the God, and give to him glory, for the hour of his judgment came *i e hath come*, so worship him that made the heaven, and the earth, and the sea, and *the* fountains of waters,

8. then ³³³ another ^{936,1} angel followed, saying, it fell down, Babylon that is great fell down, because of the wine of the wrath of her fornication, ³³³ every nation hath drunk,

9. then ³³³ another ^{936,1} angel, a third, followed them, saying with a loud voice, ^{936,2} if any one worships the beast or its image, or receives a mark, on his forehead, or on his hand,

10. verily he shall drink of the wine of the wrath of the God that has been poured out without mixture, into the cup of his indignation, and shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the lamb,

&c., *That are never permanently separated from him*; hence the *Major Stop*. See Rule 322.

936,1. *Then another angel followed*. Literally, *Went in the same track*; whereas &c., *Succeeded in relation to time*; hence &c., 321.

936,2. *If any one worships*. Literally, *At any time*; whereas &c. I conceive, *Continues to do so*; hence &c., 322,1.

11. and the smoke *i e perception* of their torment,
 unto the evers of the evers, ascendeth *i e is present* to
them, verily they have not rest day or night, they
 that worship the beast or its image, also if any one
 receive the mark of its name.

12. Here patience of the saints is, they that keep
 the commandments of the God, and the faith after
 Jesus,

13. then I heard a voice, from the heaven saying,
 write, blessed the dead that die in Jehovah from
 henceforth. Yea saith the spirit of revelation, in
 order that they should have rested from their labours.
 For their works follow after them,

14. then I saw, and behold a white cloud, and on

937. *So the smoke of their torment unto the evers of the evers ascendeth.* There is much worthy of consideration, whether what is here spoken by God, is not to this effect, *So the smoke of their torment ascends for ever and ever in the recollection of the holy angels*, since the remaining Context clearly shews, that sufferings in this world are referred to. See the expression, *Day or night*, See also the 12th verse.

938. *That die in Jehovah.* Literally, *That Jehovah is not able to save*; hence &c., 321.

939. *Stop.* Literally implies, that what follows this Stop was actually uttered; whereas &c., *That it is what is suggested in our own minds*; hence the *Major Stop*. See Rule 322.

940. *Their works follow them.* Literally, *Their works actively followed*; whereas &c. *Passive, The consequences of them do so*; hence &c., 322,1; and as these do not do so individually but in a collective form, is the occasion of the *Peculiar Government* of the *Verb*. See Rule 382.

the cloud sitting like to a son of man, having on his head a golden crown, and in his hand a sharp sickle,

15. then ³³³ another angel ^{940,1} came out of the temple, crying with a loud voice to him that sits on the cloud, thrust in thy sickle, and reap, for the hour came *i e hath come* ⁹⁴¹ in respect of that thou shouldst have reaped, for the harvest of the earth was ripe,

16. then he that sat on the cloud thrust in his sickle, on the earth, and the earth was reaped,

17. then ³³³ another angel ^{940,1} came out of the temple that is in the heaven, having also himself a sharp sickle,

18. then ³³³ another angel ^{940,1} came from the altar, having power, over the fire of it, and he cried with a loud voice to him that had the sickle that is sharp, saying, thrust in thou the sickle that is sharp, and gather the clusters of the vine of the earth, for its grapes were fully ripe,

940,1. *Then another angel came.* Literally, *A different one to any that had before appeared*; whereas &c., *An appearance, it may be of the same person, in addition to the previous appearance*; hence &c., 322,1.

941. *In respect of that thou shouldst.* Literally, *Thou person-*

19. and the angel thrust in his sickle, into the earth, and gathered the vine of the earth, and cast into the wine-press of the wrath of the God that is great,

20. and the wine-press was trodden outside the city, and blood came out of the wine-press, unto the bridles of the horses, for a thousand six hundred furlongs,

CHAPTER XV.

333

1. then I saw ³³³ another sign, in the heaven, great
.....
and marvellous, seven angels having seven plagues that are last, for in them, the wrath of the God was filled up,

2. then I saw like a glassy sea having been mingled with fire, also them that get the victory over the beast, and over its image, and over the number of its name, having stood on the sea that is glassy, having *the* harps of the God,

3. and they sung the song of Moses a servant of the God, and the song of the Lamb, saying, great and marvellous thy works *are*, O Lord, the God that is

ally should do it; whereas &c., That reaping should be effected; hence the Peculiar Government. See Rule 381.

Almighty, just and true thy ways *are*, the king of the nations,

4. who should not have been in fear of thee, O Lord, or have glorified thy name, as only holy, for all the nations shall ⁹⁴²come and worship before thee,⁹⁴³..... for thy judgments were made manifest,

5. and after these things, I saw, that the temple of the tabernacle of the testimony in the heaven was opened,

6. and the seven angels that have the seven plagues came out of the temple, having been clothed pure in white linen, and having been girded with about the breasts golden girdles,

7. then one of the four beasts, gave unto the seven angels, seven ³³³golden vials, being full of the wrath of the God that liveth unto the evers of the evers,

8. and the temple was full of smoke, from the glory of the God, and from his power, and ^{943,1}no one was able

942. *All the nations shall come.* Literally, *Every individual*; whereas &c. *Collective, As a whole they shall come*; hence &c., 322,1.

943. *Thy judgments were made manifest.* Literally, *Were all understood by man*; whereas &c. *In a collective Sense, They were not concealed from man*; hence &c., 322,1.

943,1. *And no one was able to have entered.* Literally, *Possessed an ability to enter*; whereas &c., *Was permitted to exercise his ability to enter*; hence &c., 321.

to have entered into the temple, till the seven plagues of the seven angels should have been fulfilled,

CHAPTER XVI.

1. then I heard a great voice, out of the temple, saying to the seven angels, go your ways, and pour out the seven vials of the wrath of the God, upon the earth,

2. and the first went and poured out his vial, upon the earth, and a noisome and grievous sore came upon the men that had the mark of the beast, or that worship its image,

3. then the second angel poured out his vial, upon
⁸⁹¹
 the sea, and it became blood as of a dead *man*, and
³³³ every living soul in the sea died,
⁹⁴⁵
⁸⁹¹

4. then the third poured out his vial, upon the

 rivers and upon the fountains of the waters, and they became blood,

5. and I heard the angel of the waters saying, righteous thou existest, thou that dost exist, and that wast existing, that art holy, for these things thou determined,

945. *And every living creature in the sea died.* Literally I conceive, *Was annihilated*; whereas &c. I conceive, *Was subjected to temporal death*; hence &c., 321.

6. because blood of saints and prophets they shed,
so blood thou ⁴⁹⁸ gavest them to have drunk, worthy
.....
they exist,

7. then I heard from the altar saying, even so
O Lord, the God that is Almighty, true and righteous
thy judgments *are*,

8. then the fourth ⁸⁹¹ poured out his vial, upon the
.....
sun, and there was given to it to have scorched the
men *that worshipped the beast*, with fire,

9. and the men were scorched with great heat,
and the men blasphemed the name of the God that
hath power, over these plagues, and they repented not
to have given to him glory,

10. then the fifth ⁸⁹¹ poured out his vial, upon the
.....
throne of the beast, and its kingdom became, having
been involved in darkness, and they were gnawing
their tongues, on account of the misery *of it*,

11. and blasphemed the God of the heaven, on
account of their miseries, and on account of their
sores, yet they repented not of their deeds,

12. then the sixth ⁸⁹¹ poured out his vial, upon the
.....
river that is great, Euphrates, and its water was dried

up, in order that the way of the kings that are from risings of sun should have been prepared,

13. and I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs.

14. (For spirits of devils effecting signs do exist),
 which go forth³⁸² to the kings of the whole world to
 have gathered them, unto the battle of that day that
 is great of the God that is Almighty^{497,3}.

15. Behold, *God has said*, I come, as a thief, blessed is he that watcheth and keepeth his garments, lest naked he should walk, and they should see his shame,

16. for they gathered³⁸² together them, unto the
 place that is called in Hebrew Armageddon,

17. then⁸⁹¹ the seventh poured out his vial, into the
 air, and a great voice came out of the temple of the
 heaven, from the throne, saying, it is done,

18. also voices, and thunders, and lightnings came,
 and a great earthquake came,⁹⁴⁸ such as came not from
 which time, the men *that worship the beast* came on⁹⁴⁸
 the earth, so mighty an earthquake.^{497,1}

948. *And a great earthquake came. The men came. Literally,*

19. So great, that the city that is great was divided
 into ³³³three parts, and the cities ⁴⁹⁸of the nations of *the*
earth fell, even *Babylon* the great was remembered
 before the God to have given her the cup of the wine
 of the fierceness of his wrath,

20. and ³³³every island ⁴⁹⁸fled away, and mountains
⁴⁹⁸were not found,

21. and ⁴⁹⁸great hail about a talent's weight falls
 from the heaven, on the men *that worship the beast*,
 and the men blasphemed the God, because of the
 plague of the hail, for ^{322,2}great the plague of it is ex-
 ceedingly,

CHAPTER XVII.

1. then one of the seven angels that had the seven
 vials came, and he talked with me, saying. ⁹⁵⁰Here
 I will shew thee the judgment of the whore that is
 great that sitteth on the waters that are many,

2. with whom, the kings of the earth committed
 fornication, for they that inhabit the earth were made
 drunk with the wine of her fornication,

Actively did what is stated ; whereas &c. Passive, The earthquake happened, and the men were born ; hence &c., 322,1.

950. *Stop.* The Sense here is not, *In this place I will shew thee*, which is the Literal Sense ; but, *In this state of things* ; hence the *Major Stop*. See Rule 184.

3. So he carried me, into a wilderness, in spirit, and I saw a woman sitting on a scarlet-coloured beast, being full of names of blasphemy, having seven heads and ten horns,

4. and the woman having been clothed with ^{322,2} purple and scarlet was existing, and decked with gold and a precious stone and pearls, having a golden cup, in her hand, being full of abominations, even the filthinesses of her fornication,

5. and on her forehead, a name having been written, mystery, Babylon that is great, the mother of the harlots and the abominations of the earth,

6. and I saw the woman being drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and wondered, beholding her, a great wonder,

7. then the angel ⁴⁹⁶ said to me, wherefore marvelled thou, ⁴⁹⁶ I will tell thee the mystery of the woman, and of the beast that carries her, that hath the seven heads and the ten horns,

8. the beast which thou sawest, it was existing, yet it does not exist, for it is about to ascend out of the bottomless pit, and into perdition, to go, and

they that dwell on the earth shall wonder, of whom
⁹⁵⁵
 the names have not been written in the book of the

 life *that is eternal*, from foundation of world seeing
 the beast, that it was existing, yet it does not exist,
^{497,5}
 though it is present.

9. Here the mind that hath wisdom *is*, the seven
^{322,2} ⁹⁵⁶
 heads seven mountains are. Where the woman
⁴⁹⁸
 sits,

10. on them, also seven kings are, the five are
^{322,2} ⁹⁵⁷
 fallen, the one is, the other not yet came, and when
 ⁹⁵⁹
 it should have come, a short space it is necessary it

 to have remained,

11. and the beast which was existing, yet does
 not exist, though it eighth does exist, for by the
 seven, it does exist, and into perdition, goes,

12. and the ten horns which thou sawest, ten kings
 ^{322,2}

955. *Of whom the names have not been written.* Literally, *At the time when this declaration was uttered*; whereas &c. I conceive, *At the time when the judgment is executed*; hence &c., 321.

956. *Stop.* The Sense here is not, *In the place where*, which is the Literal Sense; but, *In the circumstances where*; hence the *Major Stop*. See Rule 184.

957. *The five are fallen.* Literally, *Are now fallen*; whereas &c., *Are, at the time represented in the vision, fallen*; hence &c., 322,1.

959. *It is necessary &c.* Literally, *Cannot be done without*; whereas &c., *Accomplishes God's designs*; hence &c., 321.

are, which not yet received a kingdom,⁹⁵⁷ but receive
⁹⁵⁷³³³
 power as kings one hour, with the beast,
⁹⁶²

13. these have one design, and shall give their
⁹⁶³
 own power and strength to the beast,

14. these, with the lamb, shall make war, and
⁴⁹³
 the lamb shall overcome them, for Lord of Lords he

 exists, and King of Kings, and they that are with
 him, called, and chosen, and faithful *are*,

15. then he saith to me, the waters which thou
⁴⁹⁸^{322,2}
 sawest, where the whore sits, peoples and multitudes

 are, and nations and tongues,

16. and the ten horns which thou sawest, also the
 beast, these shall hate the whore, and shall make
⁹⁶⁶
 her having been desolate and naked, even they shall
⁴⁹⁸
 eat her flesh, and burn her with fire.
⁹⁶⁷

17. For the God permitteth to their hearts to

 have fulfilled his design, but to have fulfilled one

962. *These have one design.* Literally, *The same specific design*; whereas &c., *Their designs all tend to the same specific result*; hence &c., 321.

963. *And shall present their own power and strength to the beast.* Literally, *They shall specifically do so*; whereas &c., *The effect of their conduct shall be to uphold the power &c. of the beast*; hence &c., 321.

966. *They shall make her.* Literally, *Cause her to be*; whereas &c., *Shall be permitted to effect her to be*; hence &c., 321.

967. *The God permitteth.* Literally, *Actively gave*; whereas &c. *Passive* As in the Paraphrase; hence &c., 322,1.

design, even to have given their kingdom to the
⁹⁶⁸beast. Until the promises of the God shall be
 fulfilled,

18. and the woman which thou sawest, the city
 that is great exists, that hath authority, over the
 kings of the earth,

CHAPTER XVIII.

1. and after these things, I saw ³³³another angel
 coming down out of the heaven, having great power,
⁹⁶⁹and the earth was lightened with his glory,

2. and he cried with a ³³³strong voice, saying, it fell,
 Babylon that is great fell, and became a habitation of
³³³devils, and a hold of every foul spirit, and a cage of
 every unclean and hateful bird,

3. for of the ³⁸²wine of the wrath of her fornication,
 all the nations have drunken, and the kings of the
 earth, with her, committed fornication, and the mer-
 chants of the earth, through the abundance of her
 luxury, waxed rich,

968. *Stop.* The Sense here is not, *Until all God's promises are fulfilled*, which is the Literal Sense; but, *Until such of them are fulfilled as the Context has relation to*; hence &c., 321.

969. *The earth was lightened.* Literally, *The entire earth was illuminated*; whereas &c., *The light of his glory was visible on earth*; hence &c., 322, 1.

4. then I heard ³³³another voice, from the heaven,

 saying, come out of her, my people, in order that ye
 should not have partaken of her sins, and of her
 plagues, in order that ye should not have received,

⁸⁸¹
 5. for her sins were reaching unto the heaven,

 and the God remembered her iniquities,

6. reward her, as indeed she rewarded, and double
 unto her double, according to her works, in the cup,
 which she filled, fill to her double,

7. as much as she glorified herself, and lived de-
 liciously so much, give her torment and sorrow, for
 in her heart, she saith, ⁴⁹⁸a queen I sit, and a widow I

 exist not, and sorrow I should not have seen,

8. on account of this, in ³³³one day, her plagues shall

 come, death, and mourning, and famine, and with
 fire, she shall be utterly burned, for strong Jehovah
 the God that hath judged her is,

⁸⁸¹
 9. then the kings of the earth that with her com-

 mitted fornication and lived deliciously shall bewail

 and lament for her. ⁹⁷⁰When they should see the

 smoke of her burning, from afar,

970. *Stop.* The Sense here is not, *During the time they see*,
 which is the Literal Sense; but, *After they see*; hence the *Major*
Stop. See Rule 184.

10. [having stood on account of the fear of her torment] saying. ⁹⁷¹Alas. ⁹⁷¹Alas the city that is great, Babylon, the city that is mighty, that thy judgment ⁹⁷²came in one hour, ³³³

11. even the merchants of the earth weep and mourn over her, that no one buys any more their merchandize, ⁹⁷³

12. merchandize of gold, and of silver, and of precious stones, and of pearls, and of finest linen, even of purple, and of silk, and of scarlet, also all thyme wood, and every ³³³ivory vessel, and every ³³³vessel, of most precious wood, and of brass, and of iron, and of marble,

13. or merchandize, cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and

971. *Stop.* Literally, What follows this Stop, are the precise words uttered; whereas &c., *That they were words to that effect*; hence the *Major Stop*. See Rule 322.

972. *That thy judgment came in one hour.* Literally, *Was completed in the time*; whereas &c., *Came without previous warning*; hence &c., 321.

973. *The merchants of the earth weep and mourn over her.* Literally, *Actively do what is stated*; whereas &c. *Passive, They are annoyed and vexed*; hence &c., 322, 1.

974. *That no one buys any more &c.* Literally, *Absolutely no one*; whereas &c., *That comparatively no one*; hence &c., 321.

lives i e *hire* of horses, and of chariots, and of bodies

i e oxen elephants &c., and of men,

14. verily the fruit of the desire of thy natural life
⁹⁷⁵
 departed from thee, and all the fat and the good
⁹⁷⁵
 things loosed from thee, and no more never thou

 shouldst have found them,

15. the merchants of these things that were made
 rich by her, from afar, shall stand on account of the
 fear of her torment, weeping and wailing,

16. and saying.⁹⁷¹ Alas.⁹⁷¹ Alas the city that is
 great, that hath been clothed in fine linen, even
 purple, and scarlet, and decked with gold, and pre-
 cious stones, and pearls, that the so great riches⁹⁷² was

 brought to nought in one hour,
³³³

17. and every pilot, and every one that sails to a
⁹⁷⁶

975. *The fruit of the desire of thy natural life &c.* Literally, *Actively went away*; whereas &c. *Passive, Had no real existence*; hence &c., 322, 1.

975, 1. *And lives of horses &c.* It is clear that the Genitives here must be governed by something, which in my opinion is by the word, *Lives*. The Sense of the passage I consider probably to be, *That these merchants dealt in the limited temporal use of horses, chariots, all descriptions of animals*, (perhaps for the use of war) and men, which in our Language we designate by the word *Hire*; hence my Paraphrase. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That they sold the entire life of the horses &c.*; whereas &c. I conceive, *It was only a limited use thereof*; hence &c., 321.

place, and sailors, and as many as ⁹⁷⁶trade by the sea,

 from afar, stood and cried,

18. seeing the smoke of her burning, saying, what
 similar is to the city that is great,

19. and cast dust, on their heads, and cried, weep-
 ing and wailing, saying. ⁹⁷¹Alas. ⁹⁷¹Alas the city that
 is great, in which, all that have the ships in the sea
 grew rich out of her costliness, that it was brought to
⁹⁷²nought in one hour,

20. rejoice over it O heavenly one, also the holy
 even the apostles and the prophets, that the God
 adjudged your judgment, on her,

21. then one mighty angel took up a stone like a
 great millstone, and cast into the sea, saying. ^{497,1}Thus
 Babylon the great city shall with violence be thrown
⁹⁷⁹down, that it should not have been found any more,

22. and so a voice of harpers, and of musicians,
⁹⁸⁰and of pipers, and of trumpeters should not have been

976. *That sails to a place.* Literally, *This includes every person that has any connexion with the sea, consequently, All pilots and sailors; whereas &c. to include, All persons connected with the sea that are not specified in the Context; hence &c., 321.*

979. *Thus Babylon the great city shall with violence be thrown down.* Literally, *Actively destroyed by violence; whereas &c., The manner in which it will be destroyed will be violent; hence &c., 321.*

heard in thee any more, and every craftsman of every
980 craft should not have been found in thee any more,
980 and a sound of a millstone should not have been
heard in thee any more,

23. and a light of a candle should not have shone
in thee any more, and a voice of a bridegroom and of
a bride should not have been heard in thee any more,
322,2 because thy merchants the great of the earth were,
and by thy sorcery, all the nations were deceived,

24. verily in her, blood of prophets and of saints
981 was found, even of all that have been slain upon the
earth,

CHAPTER XIX.

1. after these things, I heard like a great sound
of much people, in the heaven, of proclaimings,
Alleluia, the salvation, and the glory, and the power
of our God *exists*,

2. for true and righteous his judgments *are*, for he
judged the whore that is great, which corrupted the

980. *Voice of harpers, and of musicians &c. should not have been heard.* Literally, *An absolute prohibition of what is stated*; whereas &c., *In an ordinary Sense, such is the case*; hence &c., 322,1.

981. *Blood of prophets and of saints.* Literally, *Actually then existing*; whereas &c., *Had been shed*; hence &c., 322,1.

earth, with her fornication, and he avenged the blood of his servants, at her hand,

3. yea a second *time* they have said, Alleluia, also
⁴⁹⁸
 her smoke arises unto the evers of the evers,

4. then the presbyters, that were twenty four and
 the four beasts fell down and worshipped the God
^{497,8}
 that sits on the throne, saying. Amen, Alleluia,

5. and a voice, from the throne, came, saying,
 praise our God, all his servants, and they that fear
 him, the small and the great,

6. then I heard like a sound of much people, even
 like a sound of many waters, and like a sound of vio-
 lent thunders, saying, Alleluia, that Jehovah our
 God that is omnipotent reigned,

7. we should be glad and rejoice and give the glory
 to him, that the marriage of the lamb came, and *that*
⁹⁸²
 his wife prepared herself,

8. and *that* it was granted to her, in order that
 she should have arranged herself in fine linen, clean
 and white. For the fine linen *here referred to* the
^{322,2}
 righteousnees of the saints is,

9. then he says to me, write, blessed those that
⁴⁹⁸
 have been called unto the supper of the marriage

of the lamb *are*, also he says to me, these the true
^{322,2}.....
 sayings of the God are,

10. then I fell at his feet to have worshipped him,
 and he says to me, take heed. No, a fellow-servant
 of thee I exist, and of thy brethren that have the
 testimony of the Jesus, worship the God. For the
⁹⁰⁷.....
 testimony of the Jesus the spirit of the prophecy is,
^{322,2}.....

11. then I saw the heaven having been opened,
 and behold a white horse, and he that sits on it,
 being called faithful and true, for in righteousness, he
 judges and makes war.

12. Now his eyes *were* like a flame of fire, and on
 his head *were* many crowns, *he* having a name having
 been written, which no one hath seen, except him-
 self,

13. and having been clothed with a vesture having
 been dipped in blood, and his name is called, the
 word of the God,

14. and the armies that are in the heaven were
³⁸².....
 following him, on white horses, having been clothed

 in fine clean white linen,

987. *Worship the God.* Literally, *This is an injunction to per-
 form the Act*; whereas &c., *When thou worshippingest, worship God*;
 hence &c., 321.

15. and out of his mouth, a sharp two-edged sword goes forth, in order that with it, he shall smite the nations, and rule them, with a rod of iron, for he treads the press of the wine of the fierceness of the wrath of the God that is Almighty,

16. and he hath on the vesture and on his thigh, a name having been written, A King of Kings, and A Lord of Lords,

17. then I saw one angel having stood on the sun, and he cried with a loud voice, saying to all the fowls that fly in midst of heaven, come, be assembled unto the supper that is great of the God,

18. in order that ye should have eaten flesh of kings, and flesh of captains, and flesh of mighty *men*, and flesh of horses, and of them that sit on them, and flesh of all, free and also bond, even small and also great,

19. then I saw the beast, and the kings of the earth, and their armies, having been gathered together to have made the war, against him that sits on the horse, and against his army,

989

20. and the beast was taken, and the false prophet

989. *And the false prophet with him. Literally, An actual*

with him, that wrought the signs before him, by

 which, he deceived them that have received the mark
 of the beast, and them that have worshipped its
 image, living, the two were cast into the lake of the
 fire that has been kindled by brimstone,

21. and the remnant were slain with the sword of
⁹⁹⁰
 him that sits on the horse, that proceeds out of his
 mouth, and all the fowls were filled with their flesh,
⁹⁹¹

CHAPTER XX.

1. then I saw an angel coming down from the
 heaven, having the key of the bottomless pit, and a
 great chain, in his hand,

2. and he laid hold on the dragon, the serpent that
 is old, which Devil or Satan is, and he bound him a
^{322,2}
 thousand years,
³³³

3. and cast him, into the bottomless pit, and shut
 up, and sat a seal upon him, in order that he leads
^{991,1}⁹⁹²
 not astray the nations any more. Till the thousand

*individual; whereas &c. I conceive, Such as induce belief in the
 beast's prophetic power; hence &c., 321.*

990. *And the remnant were slain.* Literally, *Such as had not
 received the mark of the beast or worshipped its image; whereas
 &c., The kings of the earth and their armies, See Verse 19; hence
 &c., 321.*

991. *All, the fowls were filled.* Literally, *All, without any ex-
 ception; whereas &c., All, speaking generally; hence &c., 322,1.*

years should have been fulfilled, and after these things, it behoveth him to have been loosed a little
³³³ season,

4. then I saw thrones, and they caused to sit on them even judgment, there was given to them even the living beings that have been beheaded on account of the witness of Jesus, and on account of the word of the God, and whosoever worshipped not the beast, neither its image, neither received the mark, on the forehead, or on their hand, and they lived and reigned as well as the Christ the thousand years.

5. But ⁹⁹³the rest of the ⁹⁹²dead lived not. Until the

 thousand years should have been finished, this the resurrection that is first is,

6. blessed and holy is he that hath part, in the
 resurrection that is first, on these, ⁹⁹⁴the second death

991.1. *In order that he leads not astray.* Literally, *Actively does what is stated*; whereas &c. *Passive, Tempts them to stray*; hence &c., 321.

992. *Stop.* The Sense here is not, *After the time specified the effect shall be produced*, which the Literal Sense implies; but, *Until the time specified the thing shall not be attempted*; hence the *Major Stop*. See Rule 184.

993. *But the rest of the dead lived not.* Literally implies, *That the first part that had been specified had relation to dead persons*; whereas &c., *But the rest of the world are during the thousand years to have no life*; hence &c., 321.

994. *The second death hath not power.* Literally, *Under no circumstances*; whereas &c., *Not necessarily*; hence &c., 322,1.

hath not power, but they shall be priests in the God

 and of the Christ, and shall reign as well as him a
³³³
 thousand years,

7. and when the thousand years should have been finished, the Satan shall be loosed out of his prison,

8. and shall go out to have deceived the nations that are in the four quarters of the earth, the Gog and the Magog, to have brought together them, unto the battle, of whom their number *is* as the sand of the sea,

9. and they went up over the breadth of the earth, and compassed about the camp of the saints, and the city that has been beloved, then fire came down out of the heaven, from the God, and devoured them,

10. and the Devil⁹⁹⁵ that deceived them was cast
⁹⁹⁶
 into the lake of the fire and brimstone. Where even the beast and the false prophet also shall be tormented day and night, unto the evers of the evers,

11. then I saw a great white throne, and him that sits on it, of whom, from *the* face, the earth and the

995. *The Devil that deceived them was cast.* Literally, *Actually that which is stated*; whereas &c. I conceive, *That which is represented by the term Devil was cast*; hence &c., 322,1.

996. *Stop.* Literally, *The precise place*; whereas &c., *In a like manner*; hence the *Major Stop*. See Rule 322.

heaven fled away, and a place ⁹⁹⁷ was not found for
 them,

12. and I saw the dead, small and great, having
 stood before the throne, and books were opened, and ⁴⁹⁸
 another book was opened, which of the life is, and ^{322,2}
 the dead were judged out of those things that have
 been written in the books, according to their works,

13. even the sea gave up the dead that are in it,
 and the *region of death* and the ⁴⁹⁸grave gave up the
 dead that are in them, and they were judged, each,
 according to their works,

14. then the *region of death* and the ⁴⁹⁸grave were
 cast into the lake of the fire, this the death that is
 second, the lake of the fire is, ^{322,2}

15. and if any one was not found in the book of
 the life, having been written, he was cast into the
 lake of the fire,

CHAPTER XXI.

1. then I saw a new heaven and a new earth. For
 the first heaven and the first earth departed, and the ⁹⁹⁹
 sea is not any more, ^{322,2}

999. *The first heaven and the first earth departed.* Literally,
Actively went away; whereas &c. *Passive, Were changed*; hence &c.,
 322,1.

2. and I saw the city ¹⁰⁰¹ that is holy, new Jerusalem,

 coming down out of the heaven, from the God, having
 been prepared as a bride having been adorned for her
 husband,

3. and I heard a great voice, out of heaven ^{497,3} saying.
 Behold the tabernacle of the God *is* with the men
that are left, and he will dwell with them, and they a
 people of him shall exist, and he the God, with them
i e the God they acknowledge, their God ^{322,2} shall be,

4. even he shall wipe away every tear, from their
^{322,2} eyes, and the death shall not be any more, neither

 sorrow, nor crying, nor pain shall be any more,
^{322,2}
¹⁰⁰⁵ because the former things departed,

5. and he that sits on the throne said. ^{497,3} Behold
 new all things I make, and he says to me, write, for
 these faithful and true words exist,

6. also he said to me, it hath been finished, I the
^{322,2} Alpha and the Omega am, the beginning and the end,
¹⁰⁰⁶.....
 I will give to him that is athirst of the fountain of

 the water of the life freely,

1001. *And I saw &c.* Literally, *Actually beheld*; whereas &c.,
And figuratively speaking I beheld; hence &c., 321.

1005. *The former things are departed.* Literally, *Actively gone
 away*; whereas &c. *Passive, Have no longer existence*; hence &c.,
 322,1.

1006. *I will give to him that is athirst.* Literally, *That is now*

7. he that overcomes, he shall inherit these things,
 and a God I will be to him,^{322,2} and he a Son shall be¹⁰⁰⁷
 to me,

8. but I will exist to the fearful, and unbelieving,
 and abominable, and murderers, and whoremongers,
 and sorcerers, and idolaters, and all the liars, their
 portion, in the lake that is in a blaze with fire and
 brimstone, which the death that is second is,^{322,2}

9. then one of the seven angels that had the seven
 vials that are full of the seven plagues that are last
 came and talked with me, saying,^{497,3} Come and I will
 shew thee the bride of the lamb that is wife,

10. then he carried away me, in spirit *i e in im-*
agination, to a great and high mountain, and shewed
 me the city that is holy, Jerusalem, descending out
 of the heaven, from the God,

11. having the glory of the God, the light of it
 like a most precious stone, like a jasper stone shining
 like crystal,

12. having a great and high wall having twelve
thirsting; whereas &c., *That does now or shall hereafter thirst*;
 hence &c., 321.

1007. *A son.* Griesbach sanctions the Expression of the Article,
 admitting however that some reject it, its rejection appears to me to
 be absolutely required by the Sense.

gates, and at the gates, twelve angels, and names having been written thereon, which exist after the twelve tribes of the sons of Israel,

13. on risings of sun, three gates, on north, three gates, and on south, three gates, and on west, three gates,

14. and the wall of the city having twelve foundations, and on them, ³³³twelve names of the twelve apostles of the lamb,

15. and he that talks with me was holding a golden reed measure, in order that he should have measured the city, and its gates, and its walls,

16. and the city ¹⁰⁰⁸quadrangular is set, and its length ³³³as much as the breadth, and he measured the city with the reed, in twelve thousand furlongs, the length, and the breadth, and ^{322,2}the height of it an ³⁸²equality is,

17. then he measured the wall of it, an hundred forty four cubits, a measure of man of it, which exists to man by an angel,

18. and the building of the wall of it jasper was

1008. *The city quadrangular is set.* Literally, *Is designedly so placed*; whereas &c., *It so happened to be*; hence &c., 322,1.

existing, and the city pure gold like unto pure glass,

19. and the foundations of the wall of the city
1009 having been adorned with every precious stone 333 *was*,

 the foundation that is first, jasper, the second, sapphire, the third, chalcedony, the fourth, emerald,

20. the fifth, sardonyx, the sixth, sardius, the seventh, chrysolite, the eighth, beryl, the ninth, topaz, the tenth, chrysoprasus, the eleventh, jacinth, the twelfth, amethyst,

21. and the twelve gates 497,5 *were* twelve pearls. 322,2 333 Several-

 ly one, each of the gates was of one pearl, and the street of the city pure gold as a transparent glass *was*,

22. but I saw not a temple in it. 1010 For the Lord

 that is God that is Almighty a temple of it is, also

 the Lamb,

23. and the city 1012 hath no need of the sun, neither

 of the moon, in order that it should shine in it. For

1009. *Adorned with every precious stone.* Literally, *Every one as regards number*; whereas &c., *Every one as regards description*; hence &c., 321.

1010. *I saw not a temple.* Literally, *A temple of any kind*; whereas &c., *A temple for the worship of God*; hence &c., 321.

1012. *Hath no need.* Literally, *For any purpose*; whereas &c., *To obtain the light here referred to*; hence &c., 321.

the glory of the God ¹⁰¹³lighted it, yea the light of it the

 Lamb is,

24. and the nation shall walk by means of its light,
 even the kings of the earth ¹⁰¹⁴obtained their glory and

 honor, in it,

25. verily the gates of it should not have been shut ⁴⁹⁸
^{322,2}
 by day. And night shall not be there,

26. so they shall sustain the glory and the honor
 of the nations, in it,

27. and so there should in no wise have entered
 into it any thing defiling, or working abomination,
 or a lie, except they have been written in the book
 of the life of the Lamb,

CHAPTER XXII.

1. then he shewed to me a river of water of life,
 clear as crystal, proceeding out of the throne of the ¹⁰¹⁵
 God and of the Lamb,

1013. *The glory of the God lighted.* Literally, *Actively does so*; whereas &c. *Passive, Causes every want in this respect to be supplied*; hence &c., 322,1.

1014. *The kings of the earth obtained.* Literally, *Actively made use of it for that purpose*; whereas &c. *Passive, Their plans only in accordance to it were successful*; hence &c., 322,1.

1015. *The throne of the God and of the Lamb.* The expression of the Article before each of the Appellations, shews that two separate thrones are here referred to, hence in my Version I thus write the passage, *The thrones of God and of the Lamb.*

2. in midst by the street of it, and by the river,
hence and hence a tree of life bearing twelve fruits,
according to each month yielding its fruit, and the
leaves of the tree *were* for healing of the nations,

3. and any curse shall not be any more, and the
throne of the God and of the Lamb, in it, shall exist,
and his servants shall serve him,

4. and shall see his face, and his name, on their foreheads.

5. and night shall not be any more, or not a necessity
for a candle, or light of the sun, for Jehovah the God
brings light on them, and they shall reign unto the
evers of the evers,

6. and he said to me, these faithful and true declarations *are*, even *that* Jehovah the God of the
spirits of the prophets sent his angel to have shewn
to his servants, what things it is necessary to have
happened with speed,

1017. *The servants shall serve him.* Literally, *This is what all servants do*; whereas &c., *Shall faithfully serve him*; hence &c., 322.1.

1018. *Jehovah the God brings light on them. Literally, Actively brings what is stated; whereas &c. Passive, Causes them to be enlightened; hence &c., 322.1.*

1019. *Jehovah the God of the spirits of the prophets sent &c.* Literally, *He did what is stated*; whereas &c. I conceive, *He revealed to man what is stated*; hence &c., 322.1.

7. and *that* behold *saith* God, I come quickly, blessed is he that keepeth the sayings of the prophecy of this book,

8. then I John that heard and saw these things, even when I heard and saw, I fell down to have worshipped before the feet of the angel that shews me these things,

9. but he says to me, take heed. No, a fellow-servant of thee and of thy brethren the prophets I am, also of them that keep the sayings of this book, worship the God,

10. also he says to me. Thou shouldst not have sealed the sayings of the prophecy of this book, the time near is,

11. he that is unjust, be unjust now, and the filthy, be filthy now, and the righteous, be righteous now, and the holy, be holy now. *It being recorded.*

12. Behold I come quickly, and my reward, with me, to have given to every man, as his work shall be,

13. I the Alpha and the Omega, the first and the last, the beginning and the end,

1021. Griesbach's reading appears to me less probable than the Authorized, I certainly do not see any reason for the *Disarrangement*, and wait therefore to know which reading is correct.

14. blessed *are* those that do his commandments,
 in order that their right to the tree of the life shall
 exist, and *that* they should have entered into the ⁴⁹⁸
 city, by the gates. ^{1024,1}

15. Without *the city are* the dogs, and the sor-
 cerers, and the whoremongers, and the murderers,
 and the idolaters, and every one that loveth and
 maketh a lie,

16. I Jesus sent my angel John to have testified
 to you these things, in the churches, I the root and ^{322,2}
 the offspring of David am, the star that is bright that
 is shining before the time,

17. and the spirit and the bride ¹⁰²⁵ *i e God and the*
church say, come, so he that hears, say, come, he
 that is athirst, come, he that willeth, take the water
 of life freely,

18. I testify to every man that heareth the words ^{1025,1}
 of the prophecy of this book, if any one should have ^{1025,2}

1024,1. *Stop.* I question whether the Adverb here is not an Elliptical expression of the Sense expressed in the Paraphrase, and as such is to be regarded as a Preposition governing the words which express the Sense that is used to supply.

1025. *The spirit and the bride say.* Literally, *Actively do so*; whereas &c. *Passive, Virtually do so*; hence &c., 322,1.

1025,1. *I testify to every man.* Literally, *I actually do what is*

added to them, the God shall add to him the plagues

 that have been written in this book,

19. and if any one ^{1025,2} should have taken away from

 the words of the book of this prophecy, the God shall
 take away his part, out of the book of the life, and
 out of the city that is holy that have been written in
 this book,

20. *I testify*, he that testifieth these thing saith. ¹⁰²⁶
 Surely I come quickly. ^{497,8} Amen, come ⁴⁹¹ O Lord of
 Jesus,

21. ¹⁰²⁷ *May* the grace of the Lord Jesus Christ be
 with all the saints.

stated; whereas &c., *I testify publicly excluding no one from participation in it*; hence &c., 321.

1025,2. *If any one should have added*. Literally, *What is stated*; whereas &c., *It may be, not Accidentally have done so, but, Intentionally have done so*. Or it may be, *If any one hath at any time done what is stated, he shall not suffer the punishment specified, if so be he has corrected his error*; in which case the *Arrangement* should be *Irregular*; hence &c., 321.

1026. *Stop*. Literally, *He spoke the actual words recorded*; whereas &c., *He revealed to the Apostle that he should so record*; hence the *Major Stop*. See Rule 322.

1027. *May the grace of the Lord Jesus Christ be with all the saints*. In passages of this class, the Omission of the Auxiliary Verb is necessary, as its Expression would imply, that the *Literal Sense* was intended to be expressed, viz. *An injunction to effect*; whereas &c., *A desire or wish that something may occur*; hence &c., 321.

THE
VATICAN ENGLISH VERSION.

THE
VATICAN ENGLISH VERSION
OF THE
GENERAL EPISTLE OF JAMES.

CHAPTER I.

1. I James am a servant of the God and Lord of Jesus Christ to the twelve tribes which are scattered abroad to rejoice.

2. My brethren, count it all joy when ye have met with divers temptations ;

3. Knowing *this*, that the trying of your faith worketh patience.

4. And that patience count a perfect work, that ye may be perfect and entire *in requirements*, wanting nothing.

5. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not ; and it shall be given him.

6. But let him ask in faith, nothing wavering.

For he that wavereth is like a wave of the sea driven with the wind and tossed.

7. So let not that man think that he shall receive any thing of the Lord.

8. A double minded man *is* unstable in all his ways.

9. So let the brother of low degree rejoice with respect to his exaltation :

10. And the rich *brother*, with respect to his levelling : because as the flower of the grass it shall pass away.

11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich brother fade away with respect to his changes.

12. Blessed *is* the man that endureth temptation : because proof having given of *his constancy*, he shall receive the crown of the life, which he hath professed *to obtain* with them that love him.

13. Let no man say when he is tempted, I am tempted apart from God's *appointments* : for God cannot be tempted by evil *to change his appointments*, neither tempteth he any man *in such a manner* :

14. But every man is tempted, when he is drawn away of his own lust, and enticed.

15. Then when lust hath conceived, it bringeth

forth sin : and sin, when it is finished, bringeth forth death.

16. Do not err, my beloved brethren.

17. Every good gift and every perfect gift from above exists, *it* cometh down from the Father of lights, with whom is no change beyond the turning of a shadow.

18. *It* having been determined *by him*, he begat us by a promise of truth, that we should be a kind of firstfruits of his creatures.

19. Appoint ye, my beloved brethren, and be, every man, swift to hear, slow to command, slow to wrath :

20. For the wrath of man worketh not a justification from God.

21. Wherefore having laid aside all filthiness and superfluity of naughtiness, receive with meekness the engrafted word, which is able to save your souls.

22. And become doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into a perfect law *in respect of liberty to accept or reject it*, and continueth

therein, not having become a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man *among you* seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27. Pure religion and undefiled before God and the Father it is, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAPTER II.

1. My brethren, have not the belief of our Lord Jesus Christ concerning the glory *that is to come* with respect of persons.

2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ;

3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool :

4. Ye are determined by *their own estimate* of themselves, and are become judges by evil considerations.

5. Hearken, my beloved brethren, Hath not God chosen the poor in this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ?

6. Yet ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7. Do not they blaspheme that worthy name by the which ye are called?

8. If indeed ye fulfill a law, royal through the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9. But if ye have respect to persons on account of external advantages, ye commit sin, and are convinced of the law as transgressors.

10. For whosoever shall keep the whole law, save that he offend in one *point*, he is liable to reproach from all *men*.

11. For he that said, Do not commit adultery, said also, Do not kill. So if thou commit no adultery, yet do kill, thou art become a transgressor of the law.

12. So speak ye, and so act *toward others*, as they that being under a law of liberty are delayed to be judged.

13. For he shall have judgment without mercy, that hath shewed no mercy; for he treats mercy arrogantly by *his* judgment.

14. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? faith is not able to save him.

15. If a brother or sister be naked, or destitute of daily food,

16. And one of you say unto them, Depart in peace, be *ye* warmed and filled ; notwithstanding ye give them not those things which are needful to the body ; what *doth it* profit ?

17. Even so faith, if it hath not works, is dead, being alone.

18. But, a man may say, Thou hast faith, and I have works : shew me thy faith without the works *I have*, and I will shew thee the faith *thou hast* by my works.

19. Thou believest that there is one God ; thou doest well, though the devils believe the same, and tremble.

20. But wilt thou know, O vain man, that faith without works is unprofitable ?

21. Abraham our father was not justified by works, when he offered Isaac his son upon the altar.

22. Thou seest, that faith wrought with his works, as by works was *his* faith made perfect ;

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him unto justification : even *that* he was called a Friend of God.

24. See then, that by works a man is justified, and not by faith only.

25. Likewise also Rahab the harlot was not

justified by works, she having *through faith* received the messengers, and sent *them* away for another journey.

26. As the body without the spirit is dead, so faith without works is dead also.

CHAPTER III.

1. My brethren, make not many masters, having experienced that we shall receive increased condemnation *by so doing*.

2. For in many things we offend. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3. Behold, we put bits in the horses' mouths, that they may obey us; and so we turn about their whole body.

4. Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5. In like manner so the tongue is a little member, and boasteth great things. Behold, how great a fire *it is*, it kindleth how great materials.

6. Even the tongue *is* a fire; the regulator of iniquity is the tongue to our members; that *is* it that defileth the whole body, even setting on fire the course of nature, and being set on fire of the hell *it attains*.

7. For every kind of beasts, and of birds, and of

serpents, and of things in the sea, is tamed, and hath been tamed of mankind :

8. But the tongue can no man tame ; *it is* an unruly evil, full of deadly poison.

9. Therewith bless we the Lord and Father ; and therewith curse we men, which are made after the similitude of God.

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11. What, a fountain send forth at the same place sweet *water* and bitter ?

12. The fig tree, my brethren, cannot bear olive berries, nor a vine, figs ; so *can* no fountain both yield salt water and fresh.

13. Who *is* a wise man and endued with knowledge among you ? let him shew out of the good course of life *he has pursued* his works with meekness of wisdom.

14. But if ye have bitter envying and strife in your hearts, boast not or lie in respect of the truth.

15. This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16. For where envying and strife *is*, there *is* confusion and every evil work.

17. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated,

full of mercy and good fruits, without partiality, and without hypocrisy.

18. So the fruit of righteousness is sown in peace of them that make peace.

CHAPTER IV.

1. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2. Ye lust, and have not : ye kill, and desire to have, and cannot obtain : ye fight and war, yet ye have not, because ye ask not.

3. Ye ask, and receive not, because ye ask amiss, that ye may spend extravagantly upon your lusts.

4. Ye adulteresses know not, that the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God.

5. Or think ye that the scripture saith in vain for the sake of malice, It seeketh the spirit that shall dwell in us *acceptably to God*?

6. And giveth more grace *for its attainment*. Wherefore it saith, God resisteth the proud, but giveth grace unto the humble.

7. Submit yourselves therefore to God ; and resist the devil, and he will flee from you.

8. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners ; and purify *your* hearts, *ye* double minded.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10. Humble yourselves in the sight of the Lord, and he shall lift you up.

11. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, or judgeth his brother, speaketh evil of the law, and judgeth the law: and if thou judge the law, thou art not a doer of the law, but a judge.

12. There is but one lawgiver, who is able to save and to destroy: then who art thou that judgest thy neighbour?

13. Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14. Whereas ye know not what *shall be* your life on the morrow. For it is even a vapour, that appeareth for a little time, and then vanisheth away.

15. Wherefore ye *ought* to say, If the Lord will, and we shall live, then will we do this, or that.

16. But now ye rejoice in your boastings: all such rejoicing is evil.

17. Surely to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAPTER V.

1. Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2. Your riches are corrupted, and your garments are moth-eaten.

3. Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for later days.

4. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of Jehovah of sabaoth.

5. Ye have lived in pleasure on the earth, and been wanton ; ye have educated your hearts for a day of slaughter.

6. Ye have condemned *and* killed the just ; *and* he doth not resist you.

7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter *rain*.

8. Be ye also patient ; stablish your hearts, that the coming of the Lord draweth nigh.

9. Groan not, brethren, by others *suggestions*, lest ye should be condemned : behold, the judge hath stood before the door.

10. Take, my brethren, the prophets, who have spoken in the name of Jehovah, for an example of suffering affliction, and of patience.

11. Behold, we count those of them happy which sustained a patience like Job's, and ye have heard and seen the end of Jehovah; that Jehovah is very pitiful, and of tender mercy *therein*.

12. And above all things, my brethren, swear not by either heaven, or the earth, or any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14. Is any among you deficient in authority *to teach*? let him call for the elders of the church; and let them pray over him, anointing him with oil on account of the fame:

15. And the prayer after the faith shall save him that labours *from wanting authority*, and the Lord shall raise him up *to authority by so doing*; and if he should have caused sin *by want of authority*, it shall be forgiven him.

16. Therefore confess the sins *of this character* one to another, and pray one for another, that ye may be made whole *in respect of authority*. A fervent prayer for what is just availeth much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months,

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19. My brethren, if any of you do err from the truth, and one convert him ;

20. Let him know, that he which converteth the sinner from an error in his course shall save a soul from death by such course, and shall *thus* bury a multitude of sins *that a sinner would have committed*.

THE
VATICAN ENGLISH VERSION
OF THE
FIRST EPISTLE GENERAL OF PETER.

CHAPTER I.

1. Peter, an apostle of Jesus Christ unto elected strangers of dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2. For *their having* a foreknowledge of God the Father, with respect to sanctification of spirit in obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, in *vouchsafing to us*, a living hope, by the resurrection of Jesus Christ from the dead,

4. Of an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven,

5. For you that are by the power of *a revelation from* God being kept *in hope* through faith of a salvation ready to be revealed in the last time.

6. Whereby ye greatly rejoice ; a little now, if need be, ye are caused grief through manifold temptations *that attack you* :

7. In order that your trial of the faith, (being much more precious than of gold that perisheth,) even though being tried with fire, it might be found unto praise and honour and glory at the appearing of Jesus Christ :

8. Whom having not seen, ye love ; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory :

9. Receiving the end of the faith, *even* a salvation of souls.

10. Of which salvation prophets have enquired and searched diligently, who prophesied of the *salvation* that is revealed unto you by grace :

11. Searching what, or what manner of time the Spirit was by them declaring, when it testified beforehand the sufferings of *men* by Christ's *not having come*, and the glories *on earth* after their removal.

12. By whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the glad tidings for you in a spirit's freedom

from guilt having been sent down from heaven ; unto *obtaining* which things the angels desire to ascertain *the means employed*.

13. Wherefore having girded up the loins of your mind, constantly being sober, hope *for salvation* through grace that is brought unto you by revelation by Jesus Christ ;

14. As obedient children, not conforming yourselves *thereto* by the former lusts in your ignorance *of meriting salvation* :

15. But as he which hath called you is holy, so be ye holy in all manner of conversation ;

16. Because it is written, For be ye holy ; for I am holy.

17. And if on a Father ye call, who without respect of persons judgeth *salvation* according to every man's *actual* work, pass the time of your sojourning *here* in fear :

18. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain manner of life handed down from your fathers *for attaining an assurance of salvation* ;

19. But with precious blood, as of a lamb without blemish and without spot,

20. By Christ's having been foreordained, even before the foundation of the world, though having been made manifest in these last times for you,

21. Who by him do believe in God, that raised

him up from the dead, and gave him glory; that your faith and hope might be in God.

22. He having purified your souls in the obedience after the truth in unfeigned brotherly love from the heart for one another; love with continuation:

23. *Ye* being born again, not of corruptible seed, but of incorruptible, by the word of a living and abiding God.

24. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25. But the word of God can endure for ever. And this *endurance* the word has which by the gospel is preached unto you.

CHAPTER II.

1. Wherefore having laid aside all malice, and all guile, and hypocrisy, and envies, and all evil speakings,

2. As newborn babes, desire the reasonably sincere milk of *brotherly love*, that ye may grow thereby *unto salvation*:

3. If so be ye have tasted that the Lord *is* gracious.

4. In whom coming to a living stone, having been disallowed indeed of men, but chosen of God, *and* precious,

5. So *are* they as living stones a spiritual house; be ye built up into an holy priesthood, to offer up

spiritual sacrifices, acceptable to God through Jesus Christ.

6. Because he surrounds *all things with acceptance* by scripture, Behold, I lay in Sion a foundation stone, elect, precious : and he that believeth on him should not be confounded.

7. Unto you therefore which believe *is* the preciousness, though they do not believe, *that* a stone which the builders disallowed was made a head of a corner,

8. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, not believing that to which they were appointed.

9. But ye *are* a chosen generation, a royal priesthood, an holy nation, a people by acquirement ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light :

10. Which in time past *were* not a people, but *are* now a people of God : which had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from the fleshly lusts, which wars as to the soul,

12. For your conversation *to be* honest to the Gentiles : that, in what they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in a day of inspection.

13. Submit yourselves to every ordinance of man

unto justice for the Lord's sake: whether it be by the king, as supreme;

14. Or by governors, as being sent by him for the punishment of evildoers, and for the praise of them that do well.

15. For so is the will of God, that with well doing ye may put to silence the ignorance of the foolish men *that deny your acceptance*:

16. As free *from past sins*, yet not using *your* liberty for a cloke of again sinning, but as *a proof of your being* the servants of God.

17. Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18. The inferiors being subject to the superiors in all *cases where fear of acting wrongly exists*; not only to the good and gentle, but also to the froward.

19. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20. For what glory *is it*, if, when ye be buffeted for your sins, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable to God.

21. For even hereunto were ye called: because even Christ suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed *himself* to him that judgeth righteously :

24. Who himself bare sins like yours in his body on the tree, that we having died by such sins, should have *assurance of life* by the justification *he has demonstrated* : by whom ye should have been cured *of every fear* by the mark *that ye possess*,

25. Though *ye are* as sheep gone astray ; seeing *by such death* ye are now caused to return unto the Shepherd and Bishop of your souls.

CHAPTER III.

1. On a like account the wives being in subjection to their own husbands ; that, if any do not believe the word, they also may without the word be won by the manner of life of the wives ;

2. While they behold the chaste manner of your life in *cases of fear*.

3. In which, let it not be the world's outward plaiting of the hair, and of wearing of gold, or of putting on of apparel ;

4. But *let it be* the hidden man of the heart's *will* to the incorruptible *preservation* of the meek and quiet spirit, which is in the sight of God of great price.

5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands :

6. Even as Sara obeyed Abraham, calling him

lord : whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7. On a like account the husbands dwelling after knowledge that the wife *is* a weaker vessel, giving her honour as being heirs together of the grace of life ; that your prayers be not hindered.

8. Then the end *will be, that* all *will be* of one mind, having compassion one of another, full of brotherly love, pitiful, courteous :

9. Not rendering evil for evil, or railing for railing : but contrariwise blessing ; because ye are thereunto called, that ye should inherit a blessing.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile :

11. Let him eschew evil, and do good ; let him seek peace, and ensue it,

12. For the eyes of Jehovah *are* over the righteous, and his ears *are open* unto their prayers : but the face of Jehovah *is* against them that do evil.

13. Then who *is* he that will harm you, if ye be followers of that which be good ?

14. Even if indeed ye suffer for righteousness' sake, blessed *are ye* : so be not afraid of the terror of them,

15. But sanctify Jehovah the God in your hearts : and *be* ready always to *give* an answer to every man

that asketh you a reason of the hope that is in you, but *be so* with meekness and fear :

16. Having a good conscience ; that in what they speak evil of you, they may be made ashamed that falsely accuse your good manner of life in Christ.

17. For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18. For so Christ hath once suffered for sins, the just for the unjust, that he might approach you, being put to death in the flesh, but quickened in the spirit :

19. By which also having been departed from the spirits in prison ;

20. He proclaimed against having disbelieved *as* once, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved from water.

21. Which is indeed a type of you now : baptism doth save (not a putting away of the filth of the flesh, but an answer of a good conscience toward God,) by the resurrection of Jesus Christ,

22. Who is on the right hand of God ; *he* having gone into heaven after angels and authorities and powers having been made subject unto him.

CHAPTER IV.

1. Therefore even ye, arm yourselves with the same mind after Christ's having suffered in the flesh : for he that suffered in the flesh hath refrained from sins ;

2. With respect to that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3. For the time past should suffice to have wrought the will of the Gentiles in walking in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries :

4. Wherefore they are estranged by your not running with *them* into the same excess of riot, *they* speaking evil of *obedience to Christ*,

5. Who shall give account to him that immediately judges the quick and the dead.

6. For this cause, even he was preached a glad tidings to them that shall die, that they might be judged by men in the flesh, even *that* they should live by God in the spirit.

7. But the end of all things is at hand : be ye therefore sober, and watch unto prayer.

8. And above all things have fervent charity towards yourselves : for charity covers a multitude of sins.

9. *And makes you* hospitable one to another without grudging.

10. As every man hath received a gift for your own selves, minister the same as good stewards of a manifold grace of God,

11. Even though any man speaks as the oracles of God ; even though any man ministers as of the

ability which God giveth : that God in all things may be glorified through Jesus Christ, which is the praise and the dominion *of everything* for ever and ever. Amen.

12. Beloved, be not estranged by the fiery trial among you which is to try you, as though some strange thing happened unto you :

13. But as ye partake in the sufferings on account of the Christ, rejoice that when his glory shall be revealed, ye may be glad also with exceeding joy. .

14. Though ye be reproached for the name of Christ, happy *are ye* that the spirit, *that is the revelation* concerning the glory and concerning God in you is given rest.

15. For none of you suffer as a murderer, or *as a thief*, or *as an evildoer*, or as a busybody in other men's matters.

16. So if *any man suffer* as a Christian, let him not be ashamed ; but let him glorify God on account of this name.

17. For the time *is come* that judgment by the house of God should begin : and if first by us *it is administered*, what shall the end *be in respect of judgment* of them that obey not the gospel of God ?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?

19. Wherefore let them that suffer according to

the will of God commit the keeping of their souls for beneficence to a faithful Creator.

CHAPTER V.

1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings on account of the Christ, and also a partaker of the glory that shall be revealed :

2. Feed the flock of God which is among you, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ;

4. And *its* having been made manifest by the chief Shepherd, ye shall receive the crown of the glory that fadeth not away.

5. On a like account ye younger, submit yourselves unto the presbyter; and all one to another be clothed with humility : for God resisteth the proud, and giveth grace to the humble.

6. Be humbled therefore under the mighty hand of God, that he may exalt you in due time :

7. Having cast all your care *concerning it* upon him ; for he is about to do it for you.

8. Be sober, be vigilant ; (your adversary a devil, as a roaring lion, walketh about, seeking to devour ye which resist, *ye* which are stedfast in the faith,)

9. Ye knowing that the same *evil consequences* by the afflictions to your brotherhood in the world are accomplished.

10 & 11. And the God of all grace, who hath

called you unto his eternal glory in the Christ, after that ye have suffered a while, he will adjust, stablish, strengthen to him the dominion *obtained* for ever. Amen.

12. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is a true grace of God wherein ye stand.

13. Him that is in Babylon elected together with also Marcus my son salute you.

14. Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ.

THE
VATICAN ENGLISH VERSION
OF THE
SECOND EPISTLE GENERAL OF PETER.

CHAPTER I.

1. Simon Peter, a servant and an apostle of Jesus Christ to them that have inherited a faith (*men* equally precious to us) in a justification of our God and Saviour by Jesus Christ :

2. Grace and peace be multiplied unto you through a knowledge of God, and of Jesus our Lord,

3. As by his divine power hath been given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue :

4. Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of a divine nature, having escaped the destruction that is in the world through lust.

5. And even this same thing being conferred in addition to *them that use* all diligence, add to your

faith the virtue required by it; and to the virtue the knowledge;

6. And to the knowledge the temperance; and to the temperance the patience; and to the patience the godliness;

7. And to the godliness the brotherly kindness; and to the brotherly kindness the charity.

8. For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9. But he that lacketh these things is blind, shutting his eyes, having forgotten *the terms* of his purification from his old sins.

10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye would never fall:

11. For so the entrance shall be furnished unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12. Wherefore I will not be negligent to put you always in remembrance of these things, even if ye have known and been established in the present truth.

13. For I think it right, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14. Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath made manifest to me.

15. Even I shall endeavour also, that ye have after my decease, always esteem for the remembrance of these things.

16. For we not having followed cunningly devised fables made known unto you the power and appearing of our Lord Jesus Christ, even having been eyewitnesses of the majesty of that man.

17. For *we witness his having* received from God the Father honour and glory by a voice of such notoriety having come to him from the excellent glory, This is my Son that is my beloved, by whom I was well pleased.

18. Indeed we heard this voice which came from heaven, we being with him in the holy mount.

19. But we have a greater certainty, the word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until day dawns, and a day star arise in your hearts:

20. Knowing this first, that every prophecy of the scripture is not made for private interpretation.

21. For prophecy came not at any time to *be subject* to the will of man: but for a spirit's being brought holy, men spake *as they were* moved by God.

CHAPTER II.

1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies,

even denying a sovereign Lord that redeemed them, bringing upon themselves swift destruction.

2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3. And through covetousness shall they with feigned words make merehandise of you: whose judgment now lingereth not long, even their destruction slumbereth not.

4. For if God spared not his messengers that sinned, but having cast *them* into an abyss in pits of darkness, he delivered over to judgment *those* he had preserved.

5. And *if* he spared not the old world, though he saved Noah an eighth *person*, a preacher of righteousness, he having brought in a flood upon the world of the ungodly;

6. And *if* having turned the cities of Sodom and Gomorrha into ashes, he passed a sentence: an ensample against living ungodly, he having made.

7. And *if* just Lot being delivered from the filthy conversation of the wicked through a wanton insult, he drew out of evil.

8. (For he righteous dwelling among them though seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 Jehovah *sheweth to man* he knoweth how to de-

liver the godly out temptations, and to guard the unjust reserved unto aday of judgment :

10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil respecting *their condition in glory*.

11. Where *say they*, angels, which are greater in power and might, bring not against them before Jehovah *a charge of blasphemous judgment*.

12. Yet these, as brute beasts, made as to their present nature to be taken and destroyed ; as to which not understanding, they speak evil of these things : in their corruption *of truth* they shall be destroyed ;

13. Treating unjustly the reward of unrighteousness, they count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves in their assemblings while they feast with you ;

14. Having eyes full of adultery, and that cannot cease from sin ; beguiling unstable souls : having an heart exercised in covetous practices ; cursed children :

15. Which having forsaken the right way, are led astray : having followed the way of Balaam *the son of Bosor*, they desired a reward for unrighteousness ;

16. Though he obtained conviction of his own iniquity : the dumb ass speaking with man's voice forbad the madness of the prophet.

17. These are wells without water, clouds that are carried with a tempest; *men* in whom the undistinguishableness of darkness hath been preserved.

18. For they speaking great swelling *words* of vanity, allure through the lusts of the flesh, *through much* wantonness, those feeble that were clean escaped from them who live in error.

19. Promising them liberty, while they themselves are the servants of man's present corruption: for of whom a man is overcome, of the same is he brought in bondage.

20. For if after they have escaped, the defilements of the world *that man inherits*, through a knowledge of the Lord and Saviour Jesus Christ, and again having been entangled by these things, they are overcome, the latter end worse than the beginning hath been made to them.

21. For it had been better for them not to have known the way of the justification *by Christ*, than *for them* to have turned from acknowledging that that was delivered unto them by holy commandment.

22. But the *fulfilment* of the true proverb hath befallen them, *They are as* a dog returned to his own vomit; and a sow that was washed to her wallowing in the mire.

CHAPTER III.

1. This, a second epistle unto you, beloved, I now

write; in *both* which I stir up you by way of remembrance :

2. That the pure mind be mindful of the words which were spoken before by the holy prophets, and by the commandment of your apostles concerning the Lord and Saviour :

3. Knowing this first, that there shall come in the last days through scoffing, scoffers walking after their own lusts,

4. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5. For this thing lies hid to them that will *it*, that the heavens were from ancient times, but the earth from water, as from water it was by God's decree called into existence :

6. On account of whom, the world that then was *living*, being overflowed with water, was destroyed :

7. And the heavens and the earth, which are now, by the same, a decree, are kept in store for fire, reserved until a day of judgment and destruction of the ungodly men *that scoff at the fulfilment of such a decree*.

8. But, beloved, as regards this, let it not be concealed by you, that one day *is* with Jehovah as a thousand years, and a thousand years as one day.

9. Jehovah is not slack concerning the promise,

as some men count slackness ; but delays on account of you, not willing any to have destroyed, but that all should succeed *in escaping judgment and destruction* by repentance.

10. Though a day of Jehovah will come as a thief ; in the which the heavens shall pass away with a great noise, and the heavenly bodies being set on fire shall be destroyed, and the earth also ; yet the works *performed* therein shall be discovered after all these things being thus dissolved.

11. What manner *of persons* ought we to be in *all* holy conversation and godliness,

12. Looking for and hasting unto the coming of the day of God, wherein the heavens being set on fire shall be destroyed, and the elements being set on fire shall be dissolved ?

13. Although we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that we look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. Then do ye account the longsuffering salvation of our Lord ; even as our beloved brother Paul¹ also according to the wisdom given unto him hath written unto you ;

16. As also in all *his* epistles, speaking in them of these things in which are some things hardly to

be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction of them to themselves.

17. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away in the error of the lawless, fall from your own steadfastness.

18. And grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ; the glory in him both now and in the day of the ever.

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THE
VATICAN ENGLISH VERSION
OF THE
FIRST EPISTLE GENERAL OF JOHN.

CHAPTER I.

1. *I* John's declaring in writing what was from commencement *of the subject of it*, what we have heard, what we have seen with our eyes, what we have contemplated, and our hands have handled, concerning the declaration of the life *that is eternal* ;

2. Now the life was made manifest, even a thing which we have seen, so we bear witness and shew unto you the life that is eternal, which was with the Father, and was made manifest unto us ;

3. What we have seen and heard, we also shew unto you, that ye also may have fellowship with us : even indeed the fellowship that is our's with the Father, and with his Son Jesus Christ.

4. And these things write we, that our joy may be full.

5. As this is the message which we have heard of him, and declare unto you, that God is without concealment, yea that in him is no concealment at all.

6. If we say that we have fellowship with him, and walk in the concealment *of it*, we lie, and do not the truth :

7. But if we walk in the absence of concealment, as he exists in the absence of concealment, we have fellowship one with another, yea the blood of Jesus his Son cleanseth us from every kind of sin.

8. If we say that we have no kind of sin *from which to be cleansed*, we deceive ourselves, and the truth is not in us,

9. Though we confess our sins, and he be faithful and just to forgive us *our* sins, and to cleanse us from every kind of unrighteousness.

10. If we say that we have not become answerable for sin, we make him a liar, and his word is not with us.

CHAPTER II.

1. My little children, these things write I unto you, that ye become not answerable for sin ; as if any man becomes answerable for sin, we have a comforter with the Father, Jesus Christ, a justifier,

2. As he is a reconciliation *of man to God* exists with respect to our sins : and not with respect to our's only, but also with respect to *the sins of the whole world*,

3. Though by this *is it* we know that we know him, if we keep his commandments.

4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5. But whoso keepeth his word, in him verily is the love of God perfected : hereby know we that we are in him.

6. He that saith he abideth not in him, is under an obligation also so to walk, even as he walked.

7. Beloved I write not a new commandment unto you, but an old commandment which ye had from the beginning. An old commandment is the word which ye have *now* heard *from me*.

8. Again, a new commandment I write unto you, which thing is true in relation to him and to you : *it is this*, that the concealment *of truth* is past, and the true absence of concealment now shineth.

9. He that saith he exists in the absence of concealment, and hateth his brother, exists in the concealment *of truth* even until now.

10. He that loveth his brother abideth in the absence of concealment, and there exists none occasion of stumbling in him.

11. But he that hateth his brother exists in the concealment *of truth*, and walketh in the concealment *of truth*, and knoweth not whither he goeth, because that the concealment *of truth* hath blinded his eyes.

12. I write unto you, little children, that the sins that exist on account of his name have separated you *from Christ*.

13. I write unto you, fathers, that ye have known him that is from commencement *of this dispensation*. I write unto you, young men, that ye have overcome the wicked one.

14. I have written unto you, little children, because ye have knowledge of the Father. I have written unto you, fathers, because ye have knowledge that existed from commencement *of this dispensation*. I have written unto you, young men, because strong *men*, ye do exist, and the word that is in you doth abide, and ye have overcome the wicked one.

15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of this life, is not of the Father, but is of the world.

17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18. Little children, there is an end of time: even as ye have heard that antichrist does come, and now many antichrists there are; wherefore we know that there is an end of time.

19. They went out of us, but they existed not of

us ; for if they had existed of us, they would *no doubt* have continued with us : but *they went out*, that they might make manifest that all *baptized* exist not of us.

20. But ye have an anointing from the Holy One, of which ye all have knowledge.

21. I have not written unto you that ye know not the truth, but that ye do know it, and that no lie respecting the truth exists.

22. Who is a liar if not he that denieth that Jesus is the Christ? He is the antichrist, that denieth the Father and the Son's *attestation thereto*.

23. Whosoever denieth the Son's *attestation*, the same holds not the Father's : but he that acknowledgeth the Son's, holds the Father's also.

24. Wait for what ye have heard from commencement among you, if among you that which ye have heard from commencement shall remain *unattained* ; and ye shall abide in the Son, and in the Father.

25. Yea, this is the promise, which promised to you eternal life.

26. These *things* have I written unto you concerning them that seduce you.

27. As the anointing which ye have received of him abideth in you, so ye need not that any man teach you ; because the same anointing, teacheth you of all things ; yea, truth it exists, and so is no lie, even as it hath taught you, abide in him.

28. Even now, little children, abide in him; that, when he shall appear, we may have confidence, and not be made ashamed by him at his coming.

29. If ye know that he existeth a righteous *man*, know that every one that doeth the righteousness *that he professeth* is born of him.

CHAPTER III.

1. Behold, what manner of love the Father hath bestowed upon you, that we should be called the sons of God on this account: the world acknowledgeth not us *to be children*, because it acknowledged not him *to be a child*.

2. Beloved, now being sons of God, we continue such; though it doth not yet appear what we shall be, we know, that when he shall appear, apparent likewise we shall be to him; because we shall see him, we ourselves exist just as he exists.

3. But every man that hath this hope in him keepeth pure himself, because that man a pure *man* exists.

4. Whosoever committeth the sin *that keeps a man impure*, maketh the transgression also of law *to constitute such a sin*: for such a sin is the transgression of a law *having such a penalty*.

5. And ye know that he was manifested to take away the sins *that keep a man impure*; as in him is no sin retained.

6. Whosoever abideth in him retaineth not sin:

whosoever retaineth sin hath not seen him, neither known him.

7. Little children, let no man deceive you: he that obtains the justification *of Christ* is justified, even as he is justified.

8. He that maketh the sin *that keepeth a man impure* is of the devil; for the devil retaineth sin from the beginning. On account of this was the Son of God manifested, that he might destroy the works of the devil.

9. Whosoever is born of God doth not make sin *to be retained*; for his seed remaineth in him: indeed he cannot make sin *to be retained*, because he is born of God.

10. In this the children of God are manifest, and the children of the devil: whosoever obtains not justification is not of God, neither he that loveth not his brother's *attainment of it*.

11. For this is the message that ye heard from the beginning, in order that we should love each other's *justification*.

12. Not as Cain, *who* was after the wicked one, and slew his brother. And wherefore? He slew him because his own works were evil, and his brother's righteous.

13. Marvel not, my brethren, if the world hate you.

14. We know, that we have passed from the death

incurred by Adam in the life *that is in Christ*, that we should love the brethren. He that loveth not, abideth in death.

15. Whosoever hateth his own brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16. Hereby perceive we the love *that is required of us*, because that man laid down his life for us, so we ought to lay down *our* lives for the brethren.

17. Then whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

18. My little children, we should not love by a command, or by the tongue's *persuasion to do so*; but by the work and truth *effected in so doing*.

19. Hereby we know that we are now of the truth, and shall assure our hearts *as to our state* before him.

20. For if our heart condemns *such assurance*, verily God is greater than our heart, and knoweth all things.

21. Beloved, if our heart condemns not *such assurance*, *then* have we confidence toward God.

22. And whatsoever we should ask for, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23. Yea, this is his commandment, in order that

we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24. And he that keepeth his commandments dwelleth in him, and he in him. And by so doing, we know that he abideth in us by the spirit of *reconciliation* which he gave to us.

CHAPTER IV.

1. Beloved, believe not every spirit, but try the spirits whether they are *accepted* of God : because many false prophets are gone out into the world.

2. Hereby know ye the spirit *that is accepted* of God : Every spirit that confesseth that Jesus Christ is come in the flesh is *accepted* of God :

3. But every spirit that confesseth not *that* Jesus *is come in the flesh* is not *accepted* of God : and this is that *spirit* of the antichrist, whereof ye have heard that it should come ; and even now is in the world.

4. Already ye are *accepted* of God, little children, and have overcome them *that are of the world* : because greater is he that is in you, than he that is in the world.

5. They are *accepted* of the world on this account : they speak *things accepted* of the world, so the world heareth them.

6. We are *accepted* of God : he that knoweth God heareth us ; he that is not *accepted* of God heareth not us. Hereby know we the spirit of the truth, and the spirit of the error *respecting acceptance of God*.

7. Beloved, we should love one another: for such love is *accepted* of God; and every one that so loveth has become *accepted* of God, and knoweth God.

8. He that loveth not knoweth not God; for God is love.

9. In this was manifested the love of God toward us, that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to exist* a reconciliation for our sins.

11. Beloved, if God so loved us, verily we are under an obligation to one another to love God's *children*. No man yet hath been contemplated with admiration *as perfect*.

12. If we love one another, God dwelleth with us, and his love is perfected in us.

13. Hereby know we that we dwell with him, and he with us, because he hath given us of his Spirit.

14. And we *as christians* have been contemplated with admiration, and do testify, that the Father sent the Son *to be* a Saviour of the world.

15. Whosoever shall confess that Jesus Christ is the Son of God, God dwelleth with him, and he with God.

16. So have we known and believed the love that

God hath to us. God is love; and he that dwelleth in love dwelleth with God, and God with him.

17. Herein is the love unto us made perfect, that we may have confidence with respect to the day of judgment: because just as that man now is *accepted of God*, so are we in this world.

18. There is no fear in the love; for the perfect love *vouchsafed* casteth out fear, because fear hath torment; so he that feareth has not been made perfect in the love.

19. We love, because he first loved us.

20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother who hath attended to God, is not able to love him who hath not attended to *him*.

21. And the commandment *so to judge* have we from him, In order that he who loveth God should love his brother also.

CHAPTER V.

1. Whosoever believeth that Jesus is the Christ is *accepted of God*: and every one that loveth him that begat loveth him that is begotten of him.

2. Herein we acknowledge that we should love the children of God, when we love God, and do his commandments.

3. For this the love of God includes, that we *be regarded to keep* his commandments: and his commandments are not grievous.

4. For whatsoever is appointed of God overcometh the world: hence the victory that overcometh the world is our faith.

5. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6. This he is that came by water and blood, *even* Jesus Christ is; not by water only, but by the water and the blood *of the gospel ordinance*: as it is the Spirit that beareth witness *thereto*, even the Spirit that is truth it is.

7. So there are three *agents* that bear record,

8. The spirit, and the water, and the blood: yet these three exist in one thing *attested*.

9. If we receive the witness of men *thereto*, the witness of God becomes greater: for similar is the witness of God which he hath testified of his Son.

10. He that believeth in the Son of God holds the witness to him: he that believeth not God's *witness* hath made him a liar; because he believeth not the record that God gave of his Son.

11. And this is the record, that God hath given to us eternal life; and this, that the life that is in his Son exists.

12. He that hath the Son hath the life; *and* he that hath not the Son of God hath not the life.

13. These things have I written unto you, that ye may know that ye have an eternal life that believe on the name of the Son of God.

14. And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us :

15. And if it is possible for us to know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him.

16. If any man see his brother pursuing sin *which is not to be punished* with death, he shall ask for and give to him *a place in* life with them that sin *not sins to be punished* with death. There is sin *that is to be punished* with death : I do not speak concerning that, that he should pray.

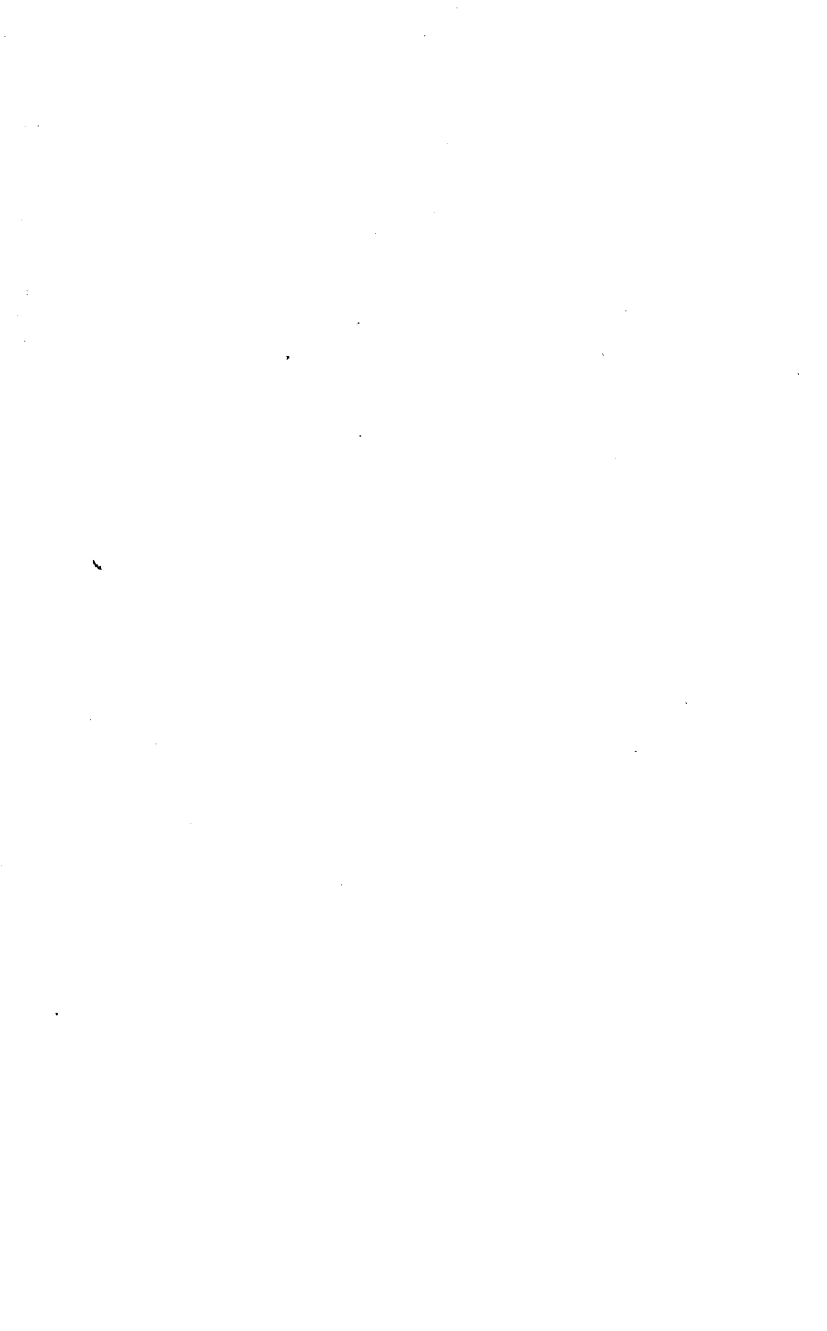
17. All unrighteousness is sin : and so there is a sin *not to be punished* with death.

18. We know that whosoever is born of God does not sin ; yea he that is begotten of God observeth him, so the wicked one binds him not.

19. *And* we know that we are of God, and the world rests complete in wickedness.

20. And we know that the Son of God is come, and hath given us an understanding, that we may know the true *God* ; and so we exist in the true *God*, in his Son in the Dispensation of Jesus. This discloses the true God, and eternal life.

21. Little children, keep yourselves from the false Gods *presented to you*.



THE
VATICAN ENGLISH VERSION
OF THE
SECOND EPISTLE OF JOHN.

CHAPTER I.

1. The presbyter unto the elect lady and her children, whom I truly love; and not I only, but also all they that have known the truth.

2. On account of the truth which dwelleth in us, and shall be with us for ever,

3. Grace, mercy, *and* peace, from God the Father, and from Jesus Christ, the Son of the Father shall be with us in truth and love.

4. I rejoiced greatly that I found of thy children walking in truth.

5. As we have received a commandment from the Father, verily now I beseech thee, lady, not as though *in so doing* I wrote a new commandment unto thee, but that which we had from the beginning, in order that we should love one another.

6. And this is the love *which God requires of us*, in order that we walk after his commandments. This *love* the commandment exists, as ye have heard from the beginning, in order that ye should walk in it.

7. Because many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is the deceiver and the antichrist *to which I refer*.

8. Look to yourselves, that ye lose not those things which we have wrought *among you*, but that ye receive a full reward.

9. Whosoever leadeth out or abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him *for his course* God speed :

11. For he that biddeth him *for his course* God speed is partaker of his evil deeds.

12. Having many things to write unto you, I would not *write* with paper and ink : but I trust to come unto you, and speak face to face, that your joy may be full.

13. The children of thy elect sister greet thee.

THE
VATICAN ENGLISH VERSION
OF THE
THIRD EPISTLE OF JOHN.

1. The presbyter unto the wellbeloved Gaius, whom I truly love.

2. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3. For I rejoiced greatly, when the brethren brought even of thy testifying to the truth, even as thou verily walkest.

4. Counting no greater favor than these things *can be shewn to me*, in order that I hear that my children walk in the truth.

5. Beloved, thou doest a faithful thing, whatsoever thou doest for the brethren, and the same thing for strangers,

6. Which have borne witness of thy charity before the church: whom rightly thou bring forward on their journey, if after a godly sort thou shalt assist *them*.

7. Because that for the name *they bore* they went forth, taking nothing of the Gentiles.

8. We therefore ought to receive such, that we might be fellowhelpers to the truth,

9. *We* having written something *on this head* unto the church : but Diotrephes, who loveth to have the preeminence among them, doth not receive us affectionately.

10. Wherefore, if I come, I will remember him of his deeds which he effecteth, prating against us with malicious words : and not content therewith, even he doth not receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God : but he that doeth evil hath not seen God.

12. Demetrius hath witnessed thereto in all things, even in the truth itself : yea, and we *also* bear record ; and ye know that our record is true.

13. I had many things to write, but I will not with ink and pen write unto thee :

14. But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

THE
VATICAN ENGLISH VERSION
OF THE
GENERAL EPISTLE OF JUDE.

CHAPTER I.

1. Jude, a servant of Jesus Christ, and a brother with James to them that are sanctified by God the Father, preserved, *and* called even by Jesus in Christ.

2. Mercy unto you, and peace, and love, be multiplied.

3. Beloved, when I gave all diligence to write unto you of our common salvation, it was needful for me to write unto you, exhorting that ye should earnestly contend for that *salvation* which was once delivered unto the saints in *the exercise of* faith.

4. For there are certain men crept in unawares, who were before of old ordained to this the condemnation *they receive*, ungodly men, turning the grace

of our God into lasciviousness, and denying our only Master and Lord Jesus Christ.

5. I will therefore to put you in remembrance, though ye once knew this, how that Joshua having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6. Even messengers which kept not their first course, though they left their own habitation, he hath left *us* in everlasting chains of darkness as to the judgment of the great day *respecting them*.

7. And as Sodom and Gomorrha, and the cities about them, having given themselves over to fornication on like grounds to these *messengers*, and gone after strange flesh, are set forth an example by an eternal fire, suffering a judicial sentence.

8. Likewise also these men seeing by dreams, defile the flesh, despise dominion, and speak evil of dignities.

9. Now Michael the archangel, when contending with the devil he disputed about the body of Moses, ventured not on a condemnation able to produce blasphemies, but said, Jehovah may rebuke thee.

10. But these speak evil of those things which they know not: and what they know naturally, as brute beasts, by those things they are destroyed.

11. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of

Balaam for reward, and perished in the gainsaying of Core.

12. These are in your affections, blemishes, ye feasting together, themselves governing without fear : clouds *they are* without water, carried about of winds ; trees whose fruit is withering, unprofitable, twice dead, plucked up by the roots ;

13. Raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever.

14. Even Enoch, the seventh from Adam, prophesied also to these, saying, Behold, Jehovah cometh with ten thousands of his saints,

15. To execute judgment upon all, and to convince all that are ungodly of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which they have spoken against him.

16. These ungodly sinners are murmurers, complainers, walking after their own lusts ; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ ;

18. How that they told you there should be mockers in the last time, who should walk after wickedness by their own lusts.

19. These be they who separate themselves, sensual, not having a spirit.

20. But ye, beloved, building up yourselves on your most holy faith, praying for yourselves in a spirit holy,

21. Keep in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life.

22. And whom though separated from ye compassionate, save ;

23. Pulling out of the fire even whom ye compassionate through fear ; hating even a garment spotted by the flesh.

24. Now unto him that is able to keep you from falling, and to present *you* before the presence of his glory complete in exceeding joy in our only God Saviour, through Jesus Christ,

25. Be glory, majesty, dominion and power, both now and ever. Amen.

THE
VATICAN ENGLISH VERSION
OF A
REVELATION OF ST. JOHN THE DIVINE

CHAPTER I.

1. A Revelation of Jesus Christ, which God gave unto him, to shew unto his servants what things must shortly come to pass, and he did signify; *he* having sent by his angel unto his servant John :

2. Who bare record of the word of God, and the testimony of Jesus Christ; of whatsoever things he knew.

3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time *is* at hand.

4. JOHN to the seven churches which are in Asia : Grace *be* unto you, and peace, from him which *is*, and which was, and which is to come; and from the seven Spirits which are before his throne;

5. And from Jesus Christ, *who is* the faithful

witness, *and* the first begotten of the dead, and the prince of the kings of the earth that loved us, and washed us from our sins in his blood,

6. And made us kings and priests unto his God and Father; to him *to whom* the glory and the dominion *exists* for ever and ever. Amen.

7. Behold, he cometh in the clouds; so every eye shall see him, even whosoever pierced him: then all the kindreds of the earth shall wail because of him. Even so, Amen.

8. I am the Alpha and the Omega, saith Jehovah the God, which is, and which was, and which is to come, the Almighty.

9. I John your brother and companion in the tribulation, and kingdom, and patience concerning Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10. I was in spirit at the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, What thou seest, write in a book, and send *it* unto the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks *one* like unto a Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head, even *his* hairs *were* white, like wool as white as snow; and his eyes *were* as a flame of fire;

15. And his feet like unto fine brass, as having been melted in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last:

18. And he that liveth, though I was dead; and, behold, I am alive for evermore; and have the keys of the death *to which man is subject*, and the grave *where such dead are*.

19. Therefore write the things which thou hast seen, even the things which are, and the things which shall be hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are angels of the seven churches: and the seven candlesticks are seven churches.

CHAPTER II.

1. Unto the angel of the church in Ephesus write ; even the things he saith, he that holdeth the seven stars in his right hand ; he that walketh in the midst of the seven golden candlesticks ;

2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil : and hast tried them which say they are apostles, and are not, and hast found them liars :

3. And *that* thou hast patience, and for my name's sake hast laboured, and hast not fainted.

4. Nevertheless I have against thee, that thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. Notwithstanding this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of the life, which exists in the paradise of God.

8. And unto the angel of the church in Smyrna write ; even the things he saith, *he that is* the first and the last, he which was dead, yet he hath life ;

9. I know thy works, and tribulation, and poverty, (notwithstanding thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* a synagogue of Satan.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee the crown of the life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh should not be hurt of the second death.

12. And to the angel of the church in Pergamos write; Even the things he saith, he which hath the sharp sword with two edges;

13. I know thy works, and how thou dwellest, where Satan's throne *is*: yet thou holdest fast my name; so thou should not have denied my faith, even in those days wherein Antipas my faithful witness *lived*, he who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. Thus hast even thou in effect them that hold the doctrine of the Nicolaitanes.

16. Therefore repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knoweth saving he that receiveth *it*.

18. And unto the angel of the church in Thyatira write ; Even the things he saith, *he that is* the Son of God, he that hath his eyes like unto a flame of fire, and his feet like fine brass ;

19. I know thy works, and charity, and service, and faith, and patience ; and that thy last works *are* more than the first.

20. Notwithstanding I have against thee, because thou sufferest thy female Jezebel, which calleth herself a prophetess ; and she teaches and seduces my servants to commit fornication, and to eat things sacrificed unto idols.

21. And I gave her space to repent of her fornication ; but she wishes not to repent.

22. Behold, I will cast her, and them that commit adultery with her, into a bed of great tribulation, except they repent of her works.

23. And I will kill her children in death ; and all the churches shall know that I am he which searcheth

the reins and hearts, and will give unto every one of you according to your works.

24. And so I say through you unto the rest in Thyatira, as many as have not this doctrine ; which have not known the depths of Satan ; that they proclaim ; I will put upon you none other burden.

25. Nevertheless what things ye have, hold fast till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations :

27. And he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : for so I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

1. And unto the angel of the church in Sardis write ; Even the things he saith, he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, yet art thou dead.

2. Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, and repent, and hold fast. For if thou

shalt not watch, I will come on thee as a thief, and thou shouldst not know what hour I will come upon thee.

4. Yet thou hast a few names in Sardis which have not defiled their garments; even they shall walk with me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

7. And to the angel of the church in Philadelphia write; Even the things he saith, he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8. I know thy works: behold, I have set before thee a door, which having been opened, no man can shut it; because thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I constitute of the synagogue of Satan, those which say they are Jews, and are not; for they lie; behold, I will make them to come and worship before thy feet, and *worship thy* knowledge for I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation,

which shall come upon all the world, to try them that dwell upon the earth.

11. I come quickly : hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, *which is* the new Jerusalem, which cometh down out of heaven from my God : and *I will write upon him* my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the Laodiceans write ; Even the things he saith, the Amen, the faithful and true witness, the beginning of the creation of God ;

15. I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. For thou sayest, I am rich, and have abundance, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked :

18. I counsel thee to buy of me gold tried in the fire, that thou mayest have riches ; even white rai-

ment, that thou mayest be clothed, and the shame of thy nakedness do not appear; and eyesalve to anoint thine eyes, that thou mayest see.

19. Though I love all such, I do rebuke and chasten: be zealous therefore, and repent.

20. Behold, I have stood at the door, and do now knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and set with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

1. After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2. And immediately I was in a trance: and, behold, a throne was being set in heaven, and *one* sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4. And round about the throne *were* four and twenty thrones: and upon the thrones four and

twenty presbyters sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, rather in a circle round the throne, *were* four beasts full of eyes before and behind.

7. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had the face of a man, and the fourth beast *was* like a flying eagle.

8. And the four beasts had each of them six wings; and *they were* full of eyes without and within: and they rest not day and night, saying, Holy, holy, holy is Jehovah the God that is Almighty, which was, and is, and is to come.

9. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive the glory and the honour and the power *we ascribe to thee*:

for thou hast created all the things *on account of which we ascribe it*, and for thy pleasure they exist and were created.

CHAPTER V.

1. Then I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in the heaven above, nor in the earth, neither under the earth, was worthy to open the book, neither to aspire thereto.

4. Then I wept much, because no man was found worthy to open the book, neither to aspire thereto.

5. Then one of the presbyters saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and the seven seals thereof.

6. [Then I beheld in the midst of the throne and of the four beasts, and in the midst of the presbyters, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God that have been proclaimed in all the earth.]

7. For he went and took the book out of the right hand of him that sitteth upon the throne.

8. And when he took the book, the four beasts and four *and* twenty presbyters fell down before the

Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to have taken the book, and to have opened the seals thereof: for thou wast slain, and so redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ;

10. And hast made those *that are redeemed* unto our God kings and priests: and they shall reign on the earth.

11. Then I beheld, and I heard the voice of many angels round about the throne and the beasts and the presbyters: and the number of them was myriads of myriads, even thousands of thousands ;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive the power *that has been given to him*, even riches, and wisdom, and strength, and honour, and glory, and blessing.

13. Then every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea; even all that are in these places heard I ascribing, The Blessing, and the honour, and the glory, and the power *they possess* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the presbyters fell down and worshipped.

CHAPTER VI.

1. And I saw when the Lamb opened one of the seals, and I heard, as it were in a voice of thunder, one of the four beasts saying, Come and see.

2. And I saw, and behold a white horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and that he should conquer.

3. And when he had opened the second seal, I heard the second beast say, Come.

4. And there went out another horse *that was* red, even with him that sitteth thereon : and *power* was given to him to take peace from the earth, even that they should kill one another : so there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse ; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny ; and thou shouldst not hurt the oil and the wine.

7. And when he had opened the fourth seal, I heard the fourth beast say, Come and see.

8. And I looked, and behold a pale horse : and his name that sat on him was The Death, and the grave followed with him. And power was given unto

him over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, even for the testimony which they were affording :

10. And they cried with a loud voice, saying, Until when the Sovereign Lord that is holy and true *is it*, thou dost not judge and avenge our blood on them that dwell on the earth ?

11. And a white robe was given unto them ; and it was told unto them, in order that they should rest under delay, until they should be full ; and so their fellowservants and their brethren that are about to be killed should be as even they *are*.

12. And I beheld when he had opened the sixth seal, there was a great earthquake ; and the sun became black as sackcloth of hair, and the full moon became as blood ;

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven became as a scroll when it is rolled together ; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the

mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains ;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb :

17. For the day that is great through his wrath came ; and who is fit to have been established ?

CHAPTER VII.

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the east, having a seal from the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, Ye should not hurt the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed : *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the sons of Israel.

5. Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6. Of the tribe of Aser *were* sealed twelve thousand.

Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8. Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9. After these things I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ;

10. And they cried with a loud voice, saying, The salvation *we possess* is to our God which sitteth upon the throne, and to the Lamb.

11. Also all the angels, they stood round about the throne, and *about* the presbyters and the four beasts ; now they fell before the throne on their faces, and worshipped God,

12. Saying, Amen : The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the might *of our salvation ascribe* unto our God for ever and ever. Amen.

13. And one of the presbyters answered, saying

unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, My Lord, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither should the sun light hurtfully on them, nor any heat.

17. For the Lamb which is in the midst of the throne does feed them, and does lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

1. And when he had opened the seventh seal, there was silence in heaven about half an hour.

2. And I saw the seven angels which have stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all the saints upon the golden altar which was before the throne.

4. And the smoke of the incense ascended up with

the prayers of the saints before God out of the angel's hand.

5. Yet the angel took the censer, and filled it with the fire of the altar, and cast *it* upon the earth: and there came voices, and thunderings, and lightnings, and an earthquake.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

7. And the first sounded, and their followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded, and the third

part of the sun was smitten, and the third part of the moon, and the third part of the stars; in order that the third part of them should be darkened, and so the day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard one eagle flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to it was given the key of the bottomless pit.

2. And it opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, except the men's *trees &c.* which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five

months : and their torment *was* as the torment of a scorpion, when he striketh a man.

6. And in those days shall these men seek temporal death, and shall not find it ; though they shall desire to die, yet shall temporal death flee from them.

7. Now the shapes of the locusts *were* like unto horses prepared unto battle ; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9. And they had breastplates, as it were breastplates of iron ; and the sound of their wings *was* as the sound of chariots with many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails : and their power *was* to hurt the men *that were not sealed* five months.

11. They had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12. One woe is past ; *and*, behold, there come two woes more hereafter.

13. And the sixth angel sounded, and I heard one voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. Then the four angels were loosed, which were prepared for the hour, and day, and month, and year *that was appointed*, for to slay the third part of the men *that were not sealed*.

16. And the number of the army of the horsemen *loosed were* two ten thousand times ten thousand : I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, haviug fiery breastplates, even jacinth, and brimstone : and the heads of the horses *were* as the heads of lions ; and out of their mouths issued fire and smoke and brimstone.

18. By these three plagues was the third part of the men *that were not sealed* killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For the power of the horses is in their mouth, and in their tails : for their tails *were* like unto serpents ; having heads also, with them they do hurt.

20. And the rest of the men which were not killed by these plagues repented not of the works of their hands, that they should not worship the devils or the idols, the gold, or the silver, or the brass, or the stone, or the wood *of this world* : which neither can see, nor hear, nor walk :

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

1. And I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow *was* over his head, and his face *was* as it were the sun, and his feet as pillars of fire :

2. And he had in his hand a little book that had been opened : and he set his right foot upon the sea, and *his* left *foot* on the earth,

3. And cried with a loud voice, as *when* a lion roareth : and when he had cried, the seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying, Seal up those things which the seven thunders uttered, as thou shouldst not write them.

5. Then the angel which I saw stand upon the sea and upon the earth lifted up his right hand toward heaven,

6. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that there shall be time no longer :

7. Save in the days of the voice of the seventh

angel, when he shall sound, and the mystery of God should be finished, as he hath declared by servants of his that are prophets.

8. And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which hath been opened, and is in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, yet it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11. And he said unto me, Thou must prophesy again before peoples, and nations, and tongues, and kings many things.

CHAPTER XI.

1. And there was given me a reed like unto a rod, saying, Rise, and measure the temple of God, and the *place for the* altar and them that worship thereat.

2. But the court which is without the temple leave out, yea thou shouldst not measure it; for it is given unto the Gentiles: yet the holy city shall they tread under foot forty *and* two months:

3. Though I will give *them* my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks that stood before the Lord of the earth.

5. And if any man wishes to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: as if any man wishes to hurt them, then is it fitting for him to be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over the waters to turn them to blood, and to smite the earth with every plague, as often as they will.

7. And when they should have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And they shall see their dead bodies in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.

9. Even they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, as they shall not suffer their dead bodies to have been put in graves.

10. So they that dwell upon the earth shall rejoice over them, and be made glad, and shall send gifts

one to another ; because these the two prophets tormented them that dwelt on the earth.

11. And after the three days and an half a Spirit of life from God entered into them, and they stood upon their feet ; and great fear fell upon them which saw them.

12. Then they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to the heaven that is in the clouds ; even their enemies beheld them *do so*.

13. Also the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were destroyed seven thousand names of men : and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past ; *and*, behold, the third woe cometh quickly.

15. And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdom of this world of our Lord, and of his Christ is come ; and he shall reign for ever and ever.

16. And the four and twenty presbyters, which sat before God on their thrones, fell upon their faces, and worshipped God,

17. Saying, we give thee thanks, O Lord the God that is Almighty, which art, and which wast ; because thou hast taken thy great power, and hast become king.

18. As the nations were angry, that thy wrath is come, and the time of the dead to be judged, and to give the reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and to destroy them which destroy the earth.

19. Then the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

1. Then there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2. And she being with child cried, travailing in birth, and pained to be delivered.

3. Then there appeared another wonder in heaven; even behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. But she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, even *to* his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* three-score days.

7. Then there was war in heaven: Michael and his angels fought against the dragon; for the dragon did fight, also his angels,

8. But he prevailed not; neither was their place found for them any longer in heaven.

9. Yea the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is the salvation, and the strength, and the kingdom of our God, and the power of his Christ established: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. For they overcame him by the blood of the Lamb, and by the word of their testimony; for they loved not their life previous to death.

12. Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the earth and to the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast

unto the earth, he persecuted the woman which brought forth the man *child*.

14. But to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. Then the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. But the earth helped the woman, for the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. Then the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus.

CHAPTER XIII.

1. Now I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads names of blasphemy.

2. And the beast which I saw was like unto a leopard, but his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

3. Though one of his heads *was* as it were wounded

to death ; but his deadly wound was healed : and all the world wondered after the beast.

4. And worshipped the dragon which gave the power unto the beast: also they worshipped the beast, saying, who *is* like unto the beast? and who is able to make war with him?

5. Then there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and people, and tongues, and nations.

8. So all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. If any man leadeth into captivity he shall go into captivity: if any man killeth with the sword, it is meet for him to be killed with the sword. Here exists the patience and the faith of the saints.

11. Then I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first

beast before him, notwithstanding he causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of the men *that worship the beast*.

14. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. Also he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17. Even that no man might buy or sell, save he that had the mark, the name of the beast, or the number of his name.

18. Here is the wisdom *recorded*. Let him that hath understanding count the number of the beast: for the number is with man; and his number is six hundred threescore *and* six.

CHAPTER XIV.

1. Then I looked, and, lo, the Lamb stood on the

mount Sion, and with him an hundred forty *and* four thousand, having his and his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : yet the voice which I heard *was* as of singers to the harp singing to their harps :

3. And they sung a new song before the throne, and before the four beasts, and the presbyters : and no man could learn that song but the hundred *and* forty *and* four thousand, that had been redeemed from the earth.

4. These are they which were not defiled with women ; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from the men *that saw the Lamb ; these are* a firstfruit to God and to the Lamb.

5. Even in their mouth was found no lie : for they are without fault.

6. Then I saw another angel flying in the midst of heaven, having an everlasting gospel to preach unto them that dwell on the earth, even to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : so worship him that made the heaven, and the earth, and the sea, and the fountains of waters.

8. Then there followed another angel, saying,

Babylon that is great is fallen, is fallen, because all nations have drunk of the wine of the wrath of her fornication.

9. Then a third angel followed them, saying with a loud voice, If any man worship the beast or his image, or receive a mark in his forehead, or in his hand,

10. Verily the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presenee of the Lamb :

11. And the smoke of their torment ascendeth up for ever and ever: verily they have no rest day nor night, who worship the beast or his image, also who-soever receiveth the mark of his name.

12. Here is patience of the saints: they that keep the commandments of God, and the faith of Jesus.

13. Then I heard a voice from heaven saying, Write, Blessed *are* the dead which die in Jehovah from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow after them.

14. Then I looked, and behold a white cloud, and upon the cloud *one* sat like unto a Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. Then another angel came out of the temple,

crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16. Then he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. Then another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. Then another angel came out from the altar, which had power over its fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20. And the winepress was trodden without the city, and blood came out of the winepress, unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

1. Then I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. Then I saw as it were a sea of glass mingled with fire: also them that had gotten the victory over the beast, and over his image, *and* over the number of his name, stand on the sea of glass, having harps of God.

3. And they sing the song of Moses a servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord the God that is Almighty ; just and true *are* thy ways, thou King of the nations.

4. Who should not fear thee, O Lord, or glorify thy name? as only holy : for all the nations shall come and worship before thee ; for thy judgments are made manifest.

5. And after that I beheld, that the temple of the tabernacle of the testimony in heaven was opened :

6. And the seven angels that have the seven plagues came out of the temple, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. Then one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power ; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

1. Then I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the seven vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth ; and their fell a noisome and grievous sore upon the men which had the mark of the beast, or which worshipped his image.

3. Then the second angel poured out his vial upon the sea ; and it became as the blood of a dead *man* : and every living soul died in the sea.

4. Then the third angel poured out his vial upon the rivers and the fountains of the waters ; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous ; Thou which art, and wast, that art holy ; for these things thou determined.

6. Because they shed the blood of saints and prophets, so thou hast given them blood to drink ; they are worthy.

7. Then I heard another from the altar say, Even so, O Lord the God that is Almighty, true and righteous *are* thy judgments.

8. Then the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch the men *that worship the beast* with fire.

9. And these men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues : and they repented not to give him glory.

10. Then the fifth angel poured out his vial upon the throne of the beast ; and his kingdom was filled

with darkness ; and they gnawed their tongues on account of the misery *of it*,

11. And blasphemed the God of heaven because of their misery and their sores ; yet they repented not of their deeds.

12. Then the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. (For the spirits of devils working miracles do exist) *which* go forth unto the kings of the whole world, to gather them to the battle of that great day of the God that is Almighty.

15. Behold, *God has said*, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. For they gathered them together into the place that is called in the Hebrew tongue Armageddon.

17. Then the seventh angel poured out his vial into the air ; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. Also voices, and thunders, and lightnings

came, and a great earthquake; such as was not since the men *that worshipped the beast* were upon the earth, so mighty an earthquake,

19. So great that the great city was divided into three parts, and the cities of the nations fell: even great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and mountains were not found.

21. And there fell upon the men *that worship the beast* a great hail out of heaven, *every stone* about the weight of a talent: and these men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

1. Then there came one of the seven angels which had the seven vials, and talked with me, saying; Here I will shew unto thee the judgment of the great whore that sitteth upon the many waters:

2. With whom the kings of the earth have committed fornication, for the inhabitants of the earth were made drunk with the wine of her fornication.

3. So he carried me away in imagination into a wilderness: and I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and

scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations, even the filthinesses of her fornication :

5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and wondered, beholding her with great admiration.

7. Then the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was existing, yet it does not exist; for it is about to ascend out of the bottomless pit, and to go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of the life *that is eternal*; seeing from the foundation of the world the beast, that it was existing, yet it does not exist, though it is present.

9. Here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. On them also there are seven kings: five are

fallen, one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was existing, yet does not exist, though he does exist the eighth; for by the seven he does exist, and go into perdition.

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15. Then he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest, also the beast, these shall hate the whore, and shall make her desolate and naked, even they shall eat her flesh, and burn her with fire.

17. For God hath permitted to their hearts to fulfil his design, that is, one of his designs, even to give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried with a strong voice, saying, Babylon the great is fallen, is fallen, and is become a habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. Then I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7. As much as she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and should see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be

utterly burned with fire : for strong is Jehovah the God who judgeth her.

9. Then the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail and lament for her, when they should see the smoke of her burning from afar,

10. Standing for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city ! that in one hour is thy judgment come.

11. Even the merchants of the earth weep and mourn over her, that no man buyeth their merchandise any more :

12. Merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, even of purple, and of silk, and of scarlet ; also all thyine wood, and every vessel of ivory, and of most precious wood, and of brass, and iron, and marble,

13. Or *merchandize* of cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and hire of horses, and chariots, and working cattle, and men.

14. Verily the fruit of the desire of thy life departed from thee, and all things which are dainty and goodly departed from thee, and thou should find them no more at all.

15. The merchants of these things from afar which were made rich by her, shall stand for the fear of her torment, weeping and wailing,

16. And saying, Alas, alas that great city, that was clothed in fine linen, even purple, and scarlet, and decked with gold, and precious stones, and pearls !

17. That in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by the sea from afar off,

18. Stood and cried when they saw the smoke of her burning, saying, What *city* is like unto this great city !

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! that in one hour is she made desolate.

20. Rejoice over her, *thou* heaven, and *ye* holy, even the apostles and the prophets ; that God hath avenged you on her.

21. Then one mighty angel took up a stone like a great milstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, that it should be found no more at all.

22. And so the voice of harpers, and musicians, and of pipers, and trumpeters, should be heard no more at all in thee ; and no craftsman, of whatsoever craft *he be*, should be found any more in thee ; and

the sound of a milstone should be heard no more at all in thee ;

23. And the light of a candle should shine no more at all in thee ; and the voice of the bridegroom and of the bride should be heard no more at all in thee : because thy merchants were the great men of the earth, and by thy sorceries were all the nations deceived.

24. Verily in her was found the blood of prophets, and of saints, even of all that were slain upon the earth.

CHAPTER XIX.

1. After these things I heard like a great voice of much people in heaven, repeating, Alleluia ; The salvation, and the glory, and the power of our God *exists* :

2. For true and righteous *are* his judgments : for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. Yea again they repeated, Alleluia. Also her smoke rose up for ever and ever.

4. Then the four and twenty presbyters and the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all his servants, and they that fear him, both small and great.

6. Then I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: that Jehovah our God that is omnipotent reigneth.

7. We should be glad and rejoice, and give the glory to him: that the marriage of the Lamb is come, and his wife hath made herself ready.

8. And *that* to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.

9. Then he saith unto me, Write, Blessed *are* they which have been called unto the marriage supper of the Lamb. Also he saith unto me, These are the true sayings of God.

10. Then I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am a fellow-servant of thee, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of the prophecy.

11. Then I saw heaven having been opened; and behold a white horse; and he that sat upon him *was* called Faithful and True, for in righteousness he doth judge and make war.

12. Now his eyes *were* as a flame of fire, and on his head *were* many crowns; he had a name written, that no man hath seen, but he himself.

13. And *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth forth a sharp two edged sword, that with it he shall smite the nations: and rule them with a rod of iron: for he treadeth the winepress of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17. Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and be gathered together unto the great supper of God;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19. Then I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his

image. These both were cast alive into a lake of fire burning the brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER XX.

1. Then I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, or Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. Then I saw thrones, and they sat upon them even judgment; there was given unto them even the souls of them that were beheaded for the witness of Jesus, and for the word of God, and whosoever had not worshipped the beast, neither his image, neither had received the mark upon their foreheads, or in their hands; and they lived and reigned as well as Christ the thousand years.

5. But the rest of the dead lived not until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the

first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign as well as him a thousand years.

7. And when the thousand years are expired, The Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, The Gog and the Magog, to gather them together to battle : the number of whom *is* as the sand of the sea.

9. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city : then fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of the fire and brimstone, where even the beast and the false prophet also shall be tormented day and night for ever and ever.

11. Then I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.

12. And I saw the dead, small and great, stand before the throne ; and books were opened : and another book was opened, which is *the book* of the life *that is eternal* : and the dead were judged out of those things which were written in the books, according to their works.

13. Even the sea gave up the dead which were in it ; and the death and the grave delivered up the

dead which were in them: and they were judged, every man, according to their works.

14. And the death and the grave were cast into the lake of the fire. This the lake of the fire is the second death.

15. And whosoever was not found written in the book of the life *that is eternal* was cast into the lake of the fire.

CHAPTER XXI.

1. Then I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and he the God they acknowledge shall be their God.

4. Even he shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these are true and faithful words.

6. Also he said unto me, It is done. I am the Alpha and the Omega, the beginning and the end.

I will give unto him that is athirst of the fountain of the water of the life *that is eternal* freely.

7. He that overcometh shall inherit these things ; and I will be a God to him, and he shall be a son to me.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

9. Then there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come, I will shew thee the bride, the Lamb's wife.

10. Then he carried me away in imagination to a great and high mountain, and shewed me the holy city, Jerusalem, descending out of heaven from God,

11. Having the glory of God : her light like unto a stone most precious, like a jasper stone, shining like crystal ;

12. Having a wall great and high having twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel :

13. On the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates.

14. And the wall of the city had twelve foun-

dations, and in them the twelve names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. Then he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of man, which exists *to man* by an angel.

18. And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto pure glass.

19. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22. But I saw no temple therein: for the Lord that is God that is Almighty and the Lamb are a temple of it.

23. And the city had no need of the sun, neither

of the moon, to shine in it: for the glory of God did lighten it, yea, the Lamb is the light thereof.

24. And the nation shall walk by the light of it: even the kings of the earth obtained their glory and honour in it.

25. Verily the gates of it should not be shut by day: and there shall be no night there.

26. So they shall sustain the glory and honour of the nations in it.

27. And so there should in no wise enter into it any thing defiling or working abomination, or a lie: except they which are written in the Lamb's book of the life *that is eternal*.

CHAPTER XXII.

1. Then he shewed me a pure river of water of life, clear as crystal, proceeding out of the thrones of God and of the Lamb.

2. In the midst by the street of it, and by the river on either side, *was there* a tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for healing of the nations.

3. And there shall be no more curse: and the thrones of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face, and his name on their foreheads.

5. And there shall be no night any more, or a necessity for a candle, or light of the sun; for Je-

hovah the God giveth them light: and they shall reign for ever and ever.

6. And he said unto me, These declarations *are* faithful and true: even *that* Jehovah the God of the spirits of the prophets sent his angel to shew unto his servants the things which must shortly be done.

7. And *that* behold *saith* God, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8. Then I John that saw these things, and heard *them*; even when I heard and saw; I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See *thou do it* not: I am of thyself a fellowservant, and of thy brethren the prophets, also of them which keep the sayings of this book: worship God.

10. Also he saith unto me, Thou shouldst not seal the sayings of the prophecy of this book: the time is at hand.

11. He that is unjust, let him be unjust now: and he which is filthy, let him be filthy now: and he that is righteous, let him be righteous now: and he that is holy, let him be holy now.

12. *It being recorded*, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13. I the Alpha and the Omega, the beginning and the end, the first and the last.

14. Blessed *are* they that do his commandments, that they shall have right to the tree of life, and that they should enter in through the gates into the city.

15. Without *are* the dogs, and the sorcerers, and the whoremongers, and the murderers, and the idolaters *out of the human race*, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I the root and the offspring of David, the bright and morning star.

17. And the Spirit and the bride say, Come. So let him that heareth say, Come. Let him that is athirst come. Whosoever will, let him take the water of life freely.

18. I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues that are written in this book:

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of the life, and out of the city that is holy, which are written in this book.

20. *I testify*, he which testifieth these things saith, Surely I come quickly. Amen. Come, O Lord of Jesus.

21. May the grace of our Lord Jesus Christ *be* with all the saints.

THE COLLATION
OF THE
VATICAN ENGLISH VERSION
OF THE
EIGHT LAST BOOKS
OF THE
NEW TESTAMENT,
WITH
THE AUTHORIZED ENGLISH VERSION.

In this Collation the Authorized Version is printed as the Text, and in the Largest Type ; such parts of which as according to the Vatican Manuscript are Spurious, or Erroneously Translated, are printed in Black Letter ; in the last case, the Correct Translation being placed in Smaller Ordinary Type immediately over the place ; in like manner are those portions Printed and Placed, which according to the Vatican Manuscript are Omissions in the Authorized Version. Not any of the Italic Printing is absolutely expressed in the Greek Original.

THE COLLATION
OF THE
VATICAN ENGLISH VERSION
OF THE
GENERAL EPISTLE OF JAMES,
WITH
THE AUTHORIZED ENGLISH VERSION.

CHAPTER I.

1. ^IJames, ^{am}a servant of ^{the}God and **of the** Lord ^{of}
Jesus Christ to the twelve tribes which are scattered
^{to rejoice}abroad **greeting**.

2. My brethren, count it all joy when ye ^{have}**fall**
^{met with}**into** divers temptations ;

3. Knowing *this*, that the trying of your faith
worketh patience.

4. ^{And that}**But let** patience ^{count a}**have her** perfect work, that
^{in requirements}ye may be perfect and entire ^Λ, wanting nothing.

5. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not ; and it shall be given him.

6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7. ^{So} **For** let not that man think that he shall receive any thing of the Lord.

8. A double minded man *is* unstable in all his ways.

9. ^{So} **Let** the brother of low degree rejoice ^{with respect} **in that** ^{to his exaltation} **he is exalted :**

10. ^{And} **But** the rich ^{brother, with respect to his levelling} **in that he is made low :** because as the flower of the grass ^{it} **he** shall pass away.

11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich ^{brother} **man** fade away ^{with respect to changes} **in his ways**.

12. Blessed *is* the man that endureth temptation: ^{because proof having given of his constancy} **for when he is tried**, he shall receive the crown ^{the} **of** ^{he} **life**, which ^{professed} **the Lord** hath ^{obtain with} **promised** **to** **them** that love him.

13. Let no man say when he is tempted, I am
apart from 's appointments
 tempted **of** God^Λ: for God cannot be tempted ^{by} **with**
to change his appointments in such a manner
 evil^Λ, neither tempteth he any man^Λ:

14. But every man is tempted, when he is drawn away of his own lust, and enticed.

15. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16. Do not err, my beloved brethren.

17. Every good gift and every perfect gift **is** from
exists, it
 above^Λ, **and**^Λ cometh down from the Father of lights,
change beyond the turning of a
 with whom is no **variableness**, **neither** shadow
of turning.

It having been determined by him, he
 18. **Of his own will**^Λ **begat** he us ^{by a promise} **with the**
word of truth, that we should be a kind of firstfruits
 of his creatures.

Appoint ye
 19. **Wherefore**, my beloved brethren, ^{and be,} **let** every
command
 man, **be** swift to hear, slow to **speak**, slow to
 wrath:

a justification from
 20. For the wrath of man worketh not **the right-**
eousness of God.

having laid aside
 21. Wherefore **lay apart** all filthiness and super-
 fluity of naughtiness, **and** receive with meekness

the engrafted word, which is able to save your souls.

22. ^{And become} **But be ye** doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into ^a **the** perfect law ^{in respect} **of** _{to accept or reject it} liberty **and** continueth *therein*, ^{having become} **he being** not **a** forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man **among you** seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27. Pure religion and undefiled before God and the Father ^{it} **is this**, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAPTER II.

1. My brethren, have not the ^{belief} **faith** of our Lord

Jesus Christ ^{concerning the} **the Lord of** ^{that is to come} glory ^Λ with respect of persons.

2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4. ^{Ye} ^{determined by their own estimate of themselves} **Are ye not then partial in yourselves,** and are become judges ^{by} ^{considerations} **of evil thoughts.**

5. Hearken, my beloved brethren, Hath not God ⁱⁿ chosen the poor **of** this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6. ^{Yet} **But** ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7. Do not they blaspheme that worthy name by the which ye are called?

8. If ^{indeed} ^a ye fulfil ^{royal through} **the royal law, according to** the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9. But if ye have respect to persons^{on account of external advantages}, ye commit sin, and are convinced of the law as transgressors.

10. For whosoever shall keep the whole law, ^{save} **and** ^{that he} **yet** offend in one *point*, he is ^{liable to reproach from} **guilty of all** ^{men}.

11. For he that said, Do not commit adultery, said also, Do not kill. ^{So} **Now** if thou commit no adultery, yet ^{do} **if thou** kill, thou art become a transgressor of the law.

12. So speak ye, and so ^{act toward others} **do**, as they that ^{being under} **shall** ^{law of liberty are delayed to} **be judged by the law of liberty.**

13. For he shall have judgment without mercy, that hath shewed no mercy; ^{for he treats} **and** ^{arrogantly by} mercy **rejoiceth** ^{his} **against** judgment.

14. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? **can** ^{is not able to} faith **save** him.

15. If a brother or sister be naked, ^{or} **and** destitute of daily food,

16. And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. ^{But} **Dea**, a man may say, Thou hast faith, and I have works: shew me thy faith without ^{the} **thy** works ^{I have} **Λ**, and I will shew thee ^{the} **my** faith ^{thou hast} **Λ** by my works.

19. Thou believest that there is one God; thou doest well, ^{though} **Λ** the devils ^{the same} **also** believe **Λ**, and tremble.

20. But wilt thou know, O vain man, that faith without works is ^{unprofitable} **dead**?

21. **Was not** Abraham our father ^{was not} **Λ** justified by works, when he **had** offered Isaac his son upon the altar.

22. ^{Thou} **Λ** Seest **thou**, ^{that} **how** faith wrought with his works, ^{as} **and** by works was ^{his} **Λ** faith made perfect;

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him ^{unto justification} **for righteousness**: ^{even that} **and** he was called ^a **the** Friend of God.

24. **We** see then, **how** that by works a man is justified, and not by faith only.

25. Likewise also **was not** Rahab the harlot **Λ** justified by works, ^{having through faith} **when** she **had** received the messengers, ^{away for} **and** ^{journey} **had** sent **them out** another **way**.

26. **For** as the body without the spirit is dead, so faith without works is dead also.

CHAPTER III.

1. My brethren, ^{make} **be** not many masters, ^{having experienced} **knowing** that we shall receive ^{increased} **the greater** ^{by so doing} condemnation_Λ.

2. For in many things we offend **all**. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3. Behold, we put bits in the horses' mouths, that they may obey us; and ^{so} **Λ** we turn about their whole body.

4. Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5. **Even** ^{In like manner} so the tongue is a little member, and boasteth great things. Behold, how great a **matter** ^{it is, it} **a little** ^{how great materials} fire_Λ kindleth_Λ.

6. **And** ^{Even} the tongue ^{the regulator} *is* a fire; **a world** of iniquity ^{to} **so** ^{is} *is* the tongue ^{that} **among** our members; that_Λ ^{even} **Λ** ^{setting} defileth the whole body, **and** **setteth** on fire the ^{being} **course** of nature, and **it is** ^{the} **set** on fire of ^{it attains} **Λ** hell_Λ.

7. For every kind of beasts, and of birds, and of

serpents, and of things in the sea, is tamed, and hath been tamed of mankind :

8. But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9. Therewith bless we **God**, ~~even~~ ^{Lord and} the ^ΛFather; and therewith curse we men, which are made after the similitude of God.

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11. ^{What,} ~~Doth~~ a fountain send forth at the same place sweet *water* and bitter?

12. **Can** the fig tree, my brethren, ^{cannot} ^Λbear olive berries, ^{nor} **either** a vine, figs; so *can* no fountain both yield salt water and fresh.

13. Who *is* a wise man and endued with knowledge among you? let him shew out of ^{the} **a** good ^{course of life he has pursued} **conberſation** his works with meekness of wisdom.

14. But if ye have bitter envying and strife in your hearts, ^{boast} **glory** not ^{or} **and** ^{in respect of} lie **not against** the truth.

15. This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16. For where envying and strife *is*, there *is* confusion and every evil work.

17. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18. ^{So} ~~And~~ the fruit of righteousness is sown in peace of them that make peace.

CHAPTER IV.

2. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2. Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3. Ye ask, and receive not, because ye ask amiss, ^{spend extravagantly} that ye may **consume it** upon your lusts.

4. Ye **adulterers and** adulteresses know **ye** not, that the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God.

5. ^{Or} **Do ye** think ^{ye} that the scripture saith in vain ^{for the sake of malice} **Λ**, ^{It seeketh} **Λ** the spirit that ^{shall dwell} **dwelleth** in us ^{acceptably to God} **lusteth to envy.**

6. ^{And} **But** ^{for its attainment} **he** giveth more grace^Λ. Wherefore ^{it} **he** saith, God resisteth the proud, but giveth grace unto the humble.

7. Submit yourselves therefore to God; ^{and} **Λ** Resist the devil, and he will flee from you.

8. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10. Humble yourselves in the sight of the Lord, and he shall lift you up.

11. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, ^{or} **and** judgeth his brother, speaketh evil of the law, and judgeth the law: ^{and} **but** if thou judge the law, thou art not a doer of the law, but a judge.

12. There is ^{but} **Λ** one lawgiver, who is able to save and to destroy: ^{then} **Λ** who art thou that judgest ^{thy neighbour} **and=ther?**

13. Go to now, ye that say, to day or to morrow

we will go into the city, and continue there a year, and buy and sell, and get gain :

14. Whereas ye know not what *shall be*^{your life} on the morrow. For ^{it} **what is your life** It is even a vapour, that appeareth for a little time, and then vanisheth away.

15. ^{Wherefore} **For that** ye *ought* to say, If the Lord will, and ^{then will we} **we shall live, and** do this, or that.

16. But now ye rejoice in your boastings : all such rejoicing is evil.

17. ^{Surely} **Therefore** to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAPTER V.

1. Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2. Your riches are corrupted, and your garments are motheaten.

3. Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for ^{later} **the last** days.

4. Behold, the hire of the labourers who have

reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of ^{Jehovah} **the Lord** of sabaoth.

5. Ye have lived in pleasure on the earth, and been wanton ; ye have ^{educated} **nourished** your hearts ^{for} **as in** a day of slaughter.

6. Ye have condemned *and* killed the just ; *and* he doth not resist you.

7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter *rain*.

8. Be ye also patient ; stablish your hearts, ^{that} **for** the coming of the Lord draweth nigh.

9. ^{Groan} **Grudge** not **one against another**, brethren, ^{by others suggestions,} **lest ye** ^{should} **be** ^{hath stood} condemned : behold, the judge **standeth** before the door.

10. Take, my brethren, the prophets, who have spoken in the name of ^{Jehovah} **the Lord**, for an example of suffering affliction, and of patience.

11. Behold, we count^{those of} **them** happy which ^{sustained} **endure**
^a **We have heard of the** ^{like} **patience of Job** ^{'s} **;** and ^{ye} **and**
^{heard and} **have** ^{Jehovah} **seen the end of the Lord** ^{Jehovah} **;** that **the Lord** is
^{therein} **very pitiful, and of tender mercy**.

12. ^{And} **But** above all things, my brethren, swear not
^{by either} **neither by** ^{or} **heaven, neither by** ^{or} **the earth, neither**
by any other oath: but let your yea be yea; and
 your nay, nay; lest ye fall into condemnation.

13. Is any among you afflicted? let him pray. Is
 any merry? let him sing psalms.

14. Is any ^{deficient in authority to teach} **sick** among you? let him call for the
 elders of the church; and let them pray over him,
 anointing him with oil ^{on account of} **in the name of the** ^{fame} **Lord** :

15. And the prayer ^{after the} **of** ^{him that labours from wanting authority} **faith shall save** ^{to authority by so doing} **the sick,** ^{should}
 and the Lord shall raise him up; and if he ^{caused sin by want of authority} **have committed sins,** ^{it} **they** shall be forgiven
 him.

16. ^{Therefore} **Confess** ^{the sins of this character} **your faults** one to another, and pray
 one for another, that ye may be ^{made whole in respect of authority} **healed.** **The ef-**
^A **fectual** ^{for what is just} **fervent prayer of a righteous man** availeth
 much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19. ^{My}Λ Brethren, if any of you do err from the truth, and one convert him ;

20. Let him know, that he which converteth the sinner from ^{an} ~~the~~ error ⁱⁿ ~~of~~ his ^{course} ~~way~~ shall save a soul
 ^{by such course} from deathΛ, ^{thus bury} and shall ^{that a sinner would have committed} ~~hide~~ a multitude of sinsΛ.



THE
FIRST EPISTLE
GENERAL OF PETER.

CHAPTER I.

1. Peter, an apostle of Jesus Christ ^{unto elected} **to the** strangers ^{of dispersion of} **scattered throughout** Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2. ^{For their having a} **Elect according to the** foreknowledge of God the Father, ^{with respect to} **through** sanctification of ^{the} **the** ^{spirit in} **Spirit unto** obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy ^{in vouchsafing to us} hath begotten us again, ^{living} **unto a lively** hope, by the resurrection of Jesus Christ from the dead,

4. ^{Of} **To** an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven, **for you,**

5. ^{For you that} ~~Who~~ ^{a revelation from being kept in hope} are **kept** by the power of ^{of a} **God** ^{through} **faith** **unto** salvation ready to be revealed in the last time.

6. ^{Whereby} ~~Wherein~~ ye greatly rejoice; ^{a little} **though** now, ^{caused grief} **for a season,** if need be, ye are **in heaviness** ^{that attack you} through manifold temptations **Λ**:

7. ^{In order} **Λ** ^{your} **That** ^{the} **the** trial of **your** faith, (being much more precious than of gold that perisheth,) ^{even} **Λ** **though** ^{ing} **it** be ^{it} **Λ** **tried** with fire, **Λ** **might** be found unto praise and honour and glory at the appearing of Jesus Christ:

8. Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9. Receiving the end of ^{the} **your** faith, ^a **even** **the** salvation of **your** souls.

10. Of which salvation **the** prophets have enquired and searched diligently, who prophesied of the ^{salvation that is revealed} **grace** ^{by grace} **that should come** unto you **Λ**:

11. Searching what, or what manner of time the

Spirit of Christ which was ^{by} in them ^{declaring} did **signify**, when it testified beforehand the sufferings of ^{men by} **Christ**, ^{'s not having come} and the ^{glories on earth after their removal} **glory that should follow**.

12. **Unto** whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the ^{glad tidings for} **gospel** unto you ^{in a Spirit's freedom from} **with the Holy Ghost** ^{guilt having been} sent down from heaven; ^{unto obtaining} which things the ^{ascertain the means employed} angels desire to **look into**.

13. Wherefore ^{having girded} **gird** up the loins of your mind, ^{constantly being} **be** sober, ^{for salvation through} and hope **to the end** for the grace that is ^{by} **to be** brought unto you ^{by} **at the** revelation of Jesus Christ;

14. As obedient children, not ^{conforming} **fashioning** yourselves ^{thereto by} **according** to the former lusts in your ignorance ^{of meriting salvation} **ance**:

15. But as he which hath called you is holy, so be ye holy in all manner of conversation;

16. Because it is written, ^{For be} **Be** ye holy; for I am holy.

17. And if ^{on a Father} ye call **on the Father**, who without respect of persons judgeth ^{salvation} **according** to every man's ^{actual} **work**, pass the time of your sojourning *here* in fear:

18. Forasmuch as ye know that ye were not re-
deemed with corruptible things, *as* silver and gold,
manner of life handed down
from your vain **conbersation received by tradi-**
for attaining an assurance of salvation
tion from your fathers^Λ;

19. But with **the** precious blood **of** **Christ**, as
of a lamb without blemish and without spot,

20. ^{By Christ's having been} **Who verily was** ^{even} foreordained, ^{though having been made} before the
foundation of the world, **but was** manifest in these
last times for you,

21. Who by him do believe in God, that raised
him up from the dead, and gave him glory; that
your faith and hope might be in God.

22. ^{He having} **Seeing ye have** purified your souls in ^{the obedience after} **obey=**
ⁱⁿ
ing the truth through the Spirit unto unfeigned
^{brotherly from the heart for}
^{love with continuation}
Λ love of the brethren see that ye love one ano-
ther; with a pure heart fervently :

23. ^{Ye} **Λ Being** born again, not of corruptible seed,
^{a living and abiding}
but of incorruptible, by the word of **Λ God which**
libeth and abideth for eber.

24. For all flesh *is* as grass, and all the glory of
man as the flower of grass. The grass withereth,
and the flower thereof falleth away :

25. But the word of ^{God can endure} **the Lord endureth** for

ever. And this ^{endurance} **is** the word ^{has} **Λ** which by the gospel is preached unto you.

CHAPTER II.

1. Wherefore ^{having laid} **laying** aside all malice, and all ^{hypocrisy} **hypocrisies**, and envies, and all evil speakings,

2. As newborn babes, desire ^{reasonably} the **Λ** sincere milk of ^{brotherly love} **the word**, that ye may grow thereby ^{unto salvation} **Λ**.

3. If so be ye have tasted that the Lord *is* gracious.

4. ^{In} **To** whom coming ^{to} **as** ^{having been} **unto** a living stone, **Λ** disallowed indeed of men, but chosen of God, *and* precious,

5. ^{So are they} **Ye** ^{living} **also** as **libely** stones **are** **built up** a spiritual house; ^{be ye built up into} **Λ** an holy priesthood, to offer up spiritual sacrifices, acceptable to God ^{through} **by** Jesus Christ.

^{Because he surrounds all things with acceptance by} 6. **Wherefore** **also** **it is** **contained** in the ^{foundation} **the** scripture, Behold, I lay in Sion a **chief** corner stone, elect, precious: and he that believeth on him ^{should} **shall** not be confounded.

7. Unto you therefore which believe ^{the} **he is** **Λ** ^{preciousness} **precious**, ^{though they do not believe,} **but** **unto** **them** **which** **be** **disobedient**,

that a
the stone which the builders disallowed ^{was} **the same**
 is made ^a **the** head of ^a **the** corner,

8. And a stone of stumbling, and a rock of offence,
even to them which stumble at the word, ^{not believing that} **being Dis-**
^{to which} **obedient :** **whereunto** also they were appointed.

9. But ye *are* a chosen generation, a royal priest-
 hood, an holy nation, a ^{by acquirement} **peculiar** people_Λ; that ye .
 should shew forth the praises of him who hath called
 you out of darkness into his marvellous light :

10. Which in time past *were* not a people, but *are*
 now ^a **the** people of God : which had not obtained
 mercy, but now have obtained mercy.

11. Dearly beloved, I beseech *you* as strangers
 and pilgrims, abstain from ^{the} _Λ fleshly lusts, which ^{was} **war**
^{as to} **against** the soul,

12. ^{For} **Having** your conversation ^{to be} _Λ honest ^{to} **among**
 the Gentiles : that, ^{in what} **whereas** they speak against
 you as evildoers, they may by *your* good works,
 which they shall behold, glorify God in ^a **the** day of
^{inspection} **visitation.**

13. Submit yourselves to every ordinance of man
^{unto justice} _Λ for the Lord's sake : whether it be ^{by} **to** the king, as
 supreme ;

14. Or ^{by} **unto** governors, as ^{being} **unto them that are** sent by him for the punishment of evildoers, and for the praise of them that do well.

15. For so is the will of God, that with well doing ye may put to silence the ignorance ^{the} of **foolish** ^{that deny your acceptance} men **Λ**:

16. As free ^{from past sins, yet} **and** not using *your* liberty for a cloke of ^{again sinning} **maliciousness**, but as ^{a proof of your being} **Λ** the servants of God.

17. Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18. ^{The inferiors being} **Servants** ^{the superiors in} **be** subject to **your masters** ^{cases where fear of acting wrongly exists} **with** all **fear**; not only to the good and gentle, but also to the froward.

19. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20. For what glory *is it*, if, when ye be buffeted for your ^{sins} **faults**, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable ^{to} **with** God.

21. For even hereunto were ye called: because ^{even} **Λ** Christ **also** suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth :

23. Who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed *himself* to him that judgeth righteously :

24. Who ^{himself} ~~his own self~~ bare ^{like yours} ~~our~~ sins ^{having died by such} ~~in his own~~ body on the tree, that we ^{being} ~~dead~~ to sins, ^{have assurance of life by the justification he has demonstrated} should ^{whom} ~~lie~~ unto righteousness : by ^{should have been cured of every fear by the mark that ye possess,} ~~whose~~ stripes ye ~~were~~ healed.

25. ^{Though} ~~For~~ ye ^{are} ~~were~~ as sheep ^{gone} ~~going~~ astray ; ^{seeing by such death ye} ~~but~~ ^{caused to return} ~~are now returned~~ unto the Shepherd and Bishop of your souls.

CHAPTER III.

1. ^{On a like account the} ~~Likewise~~ ye wives ^{being} ~~be~~ in subjection to ^{their} ~~your~~ own husbands ; that, if any ^{do} ~~obey~~ not ^{believe} ~~the~~ word, they also may without the word be won by the ^{manner of life} ~~conversa-~~ ~~tion~~ of the wives ;

2. While they behold ^{the} ~~your~~ chaste ^{manner of your life in} ~~conversation~~ ^{cuses of} ~~coupled with~~ fear.

3. ^{In which} ~~Those~~ ^{of} ~~adorning~~, let it not be ^{the world's} ~~that~~ outward ~~adorning of~~ ^{the} ~~plaiting~~ ^{the} ~~hair~~, and of wearing of gold, or of putting on of apparel ;

4. But *let it be* the hidden man of the ^{heart's will to the} ~~heart~~ in

inconvertible *preservation*

that which is not corruptible even the ornament ^{the} of a meek and quiet spirit, which is in the sight of God of great price.

5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands :

6. Even as Sara obeyed Abraham, calling him lord : whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

On a like account the dwelling after
7. **Likewise ye husbands dwell with them**
that the wife is a weaker vessel her
according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life ; that your prayers be not hindered.

Then the end will be, that will be
8. **Finally, be ye all** ^{full of brotherly} **of one mind, having com-**
passion one of another, ^{because} **love as brethren, be pitiful,**
be courteous :

9. Not rendering evil for evil, or railing for railing : but contrariwise blessing ; **knowing that** ye are thereunto called, that ye should inherit a blessing.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile :

11. Let him eschew evil, and do good; let him seek peace, and ensue it.

12. For the eyes of ^{Jehovah} **the Lord** *are* over the righteous, and his ears *are open* unto their prayers: but the face of ^{Jehovah} **the Lord** *is* against them that do evil.

13. ^{Then} **And** who *is* he that will harm you, if ye be followers of that which is good?

14. ^{Even} **But** ^{indeed} **and** if ^{blessed} **ye** suffer for righteousness' sake, ^{so} **happy** *are ye*: **and** be not afraid of ^{the} **their** ^{of them} **terror**, **neither be troubled**;

15. But sanctify ^{Jehovah} **the Lord** God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, ^{but be so} **with meekness and fear**:

16. Having a good conscience; that ^{in what} **whereas** they speak evil of you, **as of evildoers**, they may ^{made} be **ashamed** that falsely accuse your good ^{manner of life} **conduct** in Christ.

17. For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing,

18. For ^{so} **Christ also** hath once suffered for sins, the just for the unjust, that he might ^{approach you} **bring us to**

God, being put to death in the flesh, but quickened ⁱⁿ ^{spirit} **by** the **Spirit** :

19. By which also ^{having been departed from} **he went and preached unto** the spirits in prison ;

20. ^{He proclaimed against having disbelieved as once} **Which sometime were disobedient,** when **once** the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved ^{from} **by** water.

^{Which is indeed a type of you now :} 21. **The like figure wherunto** **even** baptism doth **also now** save **us** (not ^a **the** putting away of the filth of the flesh, but ^{an} **the** answer of a good conscience toward God,) by the resurrection of Jesus Christ,

22. Who is **gone into heaven, and is** on the ^{he having gone into heaven after} right hand of God : **Angels and authorities and** ^{having been} powers **being** made subject unto him.

CHAPTER IV.

^{Therefore even ye}

1. **Forasmuch then as Christ hath suffered for us in the flesh,** arm yourselves **likewise** with ^{after Christ's having suffered in the flesh} the same mind **Λ** : for he that **hath** suffered in the ^{refrained} flesh hath **ceased** from ^{sins} **sin** :

^{With respect to}

2. That he no longer should live the rest of *his*

time in the flesh to the lusts of men, but to the will of God.

3. For the time past ^{should} **of our life may suffice us** to have wrought the will of the Gentiles ^{in walking} **when we walked** in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4. ^{Wherefore} **Wherein** they ^{are estranged by your not running} **think it strange that ye** ⁱⁿ **run not** with ^{they} **them** ^{obedience to Christ,} **to the same excess of riot,** ^{they} **speaking evil of you:**

5. Who shall give account to him that ^{immediately} **is ready** ^{judges} **to judge** the quick and the dead.

6. For ^{even he was} **for this cause, was the gospel** preached ^{a glad tidings} **also** to them that ^{shall die} **are dead**, that they might be ^{by} **judged according to** men in the flesh, ^{even that they should} **but live ac-** ^{by} **cording to** God in the spirit.

7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8. And above all things have fervent charity ^{towards} **among** yourselves: for charity ^{covers} **shall cover** the ^a **multitude of sins.**

9. ^{And makes you hospitable} **Use hospitality** one to another without grudging.

10. As every man hath received ^a **the gift** ^{for your} **even**

ownelves,

so minister the same **one to another** as good stewards of ^athe manifold grace of God,

11. **If** any man ^{Even though}~~speak~~ ^{speaks} let him ~~speak~~ as the oracles of God; **if** any man ^{even though}~~minister~~ ^{ministers} let him **do it** as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, **to** ^{which is the}~~whom~~ ^{the} be praise and ^{of everything}~~dominion~~ ^{for ever and ever.}

Amen.

12. Beloved, ^{be}~~think~~ ^{estranged by} it not **strange concerning** ^{among you}the fiery trial^Λwhich is to try you, as though some strange thing happened unto you:

13. But **rejoice**, ^{partake in the sufferings on account}inasmuch as ye ^{the Christ, rejoice}~~are~~ **partakers** of **Christ's sufferings** that when his glory shall be revealed, ye may be glad also with exceeding joy.

14. **If** ye ^{Though}be reproached for the name of Christ, ^{that}happy ^{that is the revelation concerning the}are ye ^{concerning}**for** the spirit, ^{in you is given rest}~~of~~ glory and **of** God **resteth upon you: on their part he is evil spoken of, but on your part he is glorified.**

15. ^{For}**But** let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16. ^{So}**¶**et if any man suffer as a Christian, let him

not be ashamed; but let him glorify God ^{account of} on ^{name} **Λ** this **behalf**.

17. For the time *is come* that judgment **must** ^{by} **begin** at the house of God ^{should begin} **Λ**: and if **it** first ^{by} **begin** *it is administered* at us **Λ**, what shall the end *in respect of judgment* **be** **Λ** of them that obey not the gospel of God?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19. Wherefore let them that suffer according to the will of God commit the keeping of their ^{for beneficence} souls **to him in well doing as** ^{to} **unto** a faithful Creator.

CHAPTER V.

1. The elders which are among you I exhort, who am also an elder, and a witness of the suffer-
^{on account the} ings **Λ** of **Λ** Christ, and also a partaker of the glory that shall be revealed:

2. Feed the flock of God which is among you, **taking the oversight thereof**, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3. **Neither as being lords over God's heri-
tage, but being ensamples to the flock.**

its having been made manifest by the
 4. And **when** ^{the} chief Shepherd **shall** appear,
 ye shall receive ^{the} a crown of ^{the} glory that fadeth not
 away.

^{On a like account}
 5. **Likewise** ye younger, submit yourselves unto
 the presbyter; ^{and} **Pea** all of you be subject one to
 another **and** be clothed with humility: for God re-
 sisteth the proud, and giveth grace to the humble.

^{Be humbled}
 6. **Humble** yourselves therefore under the
 mighty hand of God, that he may exalt you in due
 time:

^{Having cast} 7. **Casting** all your care ^{concerning it} upon him; for he ^{is about to do it}
 careth for you.

8. Be sober, be vigilant; (**because** your adversary
^a the devil, as a roaring lion, walketh about, seeking
 whom he may devour ^{to devour ye which resist, ye which are} **Whom** resist stedfast
 in the faith,)

^{ye} 9. Knowing that the same ^{evil consequences by the} afflictions **are** accom-
^{to} plished in your ^{brotherhood} brethren that ^{are accomplished} are in the world ^Λ.

^{And} 10 & 11. **But** the God of all grace, who hath called
^{you} us unto his eternal glory ^{in the} by Christ **Jesus**, after that
 ye have suffered a while, ^{he will adjust} make you perfect,
 stablish, strengthen ^{to} settle you ^{the} To him be glory
 and dominion ^{obtained} ^Λ for ever and eber. Amen.

12. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is ^athe true grace of God wherein ye stand.

13. ^{Him}The church that is ⁱⁿat Babylon elected together with ^{also}you ^{salute you}saluteth you and so doth Marcus my son^A.

14. Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ **Jesus**. **Amen**.

THE

SECOND EPISTLE

GENERAL OF PETER.

CHAPTER I.

1. Simon Peter, a servant and an apostle of Jesus Christ to them that have ^{inherited a faith, men equally} **obtained** (^Λlike precious ^{to} **faith** ^{in a justification} **with** us) **through the righteousness** of ^{our} **Λ**God and **our** Saviour ^{by} **Λ**Jesus Christ :

2. Grace and peace be multiplied unto you through ^a **the** knowledge of God, and of Jesus our Lord,

3. **According** ^{by} as **Λ**his divine power hath ^{been} **Λ**given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue :

4. Whereby are given unto us exceeding great

and precious promises: that by these ye might be partakers of ^athe divine nature, having escaped the destruction **corruption** that is in the world through lust.

5. And ^{even}beside this ^{same thing being conferred in addition to them that use}**giving** all diligence, add to your faith ^{the}**virtue** ^{required by it}**;** and to ^{the}**virtue** ^{the}**knowledge** :

6. And to ^{the}**knowledge** ^{the}**temperance** ; and to ^{the}**temperance** ^{the}**patience** ; and to ^{the}**patience** ^{the}**godliness** ;

7. And to ^{the}**godliness** ^{the}**brotherly kindness** ; and to ^{the}**brotherly kindness** ^{the}**charity**.

8. For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9. But he that lacketh these things is blind, shutting his eyes, having **and cannot see afar off, and hath** forgotten *the terms of his purification* **that he was purged** from his old sins.

10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye ^{would}**shall** never fall :

11. For so ^{the}**an** entrance shall be ^{furnished}**ministered** unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12. Wherefore I will not be negligent to put you always in remembrance of these things, ^{even if}**though**

ye ^{have known} **know** **them** and ^{been} **be** established in the present truth.

13. ^{For} **Dea** I think it ^{right} **meet**, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance ;

14. Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath made manifest to **showed** me.

15. ^{Even} **Moreover** I ^{shall} **will** endeavour ^{also,} **that** ye ^{have} **may** **be** able after my decease, to **have** **these** **things** ^{esteem for the} **always** ^{of these things} **in** remembrance ^{having} **Λ**.

16. For we **have** not ^Λ followed cunningly devised fables **when** **we** made known unto you the power ^{appearing} **and** **coming** of our Lord Jesus Christ, ^{even having been} **but** **were** ^{the} **eyewitnesses** of ^{of that man} **his** majesty **Λ**.

17. For ^{we witness his having} **he** received from God the Father honour and glory ^{by a voice of such notoriety having come} **when there came** **such** a **voice** to him from the excellent glory, This ^{Son that is my} is my **Λ** beloved **Son**, ^{by} **in** ^{was} **whom** I **am** well pleased.

18. ^{Indeed we heard} **And** this voice which came from heaven **we** **heard**, ^{being} **when** we **were** with him in the holy mount.

19. ^{But} **Λ** We have ^{greater certainty, the} **also** a **more** **sure** word of pro-

phesy; whereunto ye do well that ye take heed,
 as unto a light that shineth in a dark place,
 until day ^{dawns} **dawn**, and ^a **the** day star arise in your
 hearts :

20. Knowing this first, that ^{every} **no** prophecy of the
 scripture is ^{not made for} **of any** private interpretation.

21. For **the** prophecy came not ^{at any} **in old** time
^{to be subject to} **by** the will of man : ^{for a spirit's being brought} but ^{God} **holy, men of God** spake
as they were moved by **the Holy Ghost**.

CHAPTER II.

1. But there were false prophets also among the
 people, even as there shall be false teachers among you,
 who privily shall bring in damnable heresies, even deny-
^{a sovereign} **ing the** Lord that ^{redeemed} **bought** them, ^{bringing} **and bring** upon
 themselves swift destruction.

2. And many shall follow their pernicious ways ;
 by reason of whom the way of truth shall be evil
 spoken of.

3. And through covetousness shall they with
 feigned words make merchandise of you : whose
 judgment now **of a long time** lingereth not ^{long, even} **and**
^{destruction} their **damnation** slumbereth not.

4. For if God spared not ^{his messengers} **the angels** that sinned,

having
but ^{an abyss in pits} ^{he delivered over} cast *them* down to hell, and delibered them
into chains of darkness, ^{those he had preserved} ^{to be reserved unto} judgment ^{if he};

5. And ^{though he} ^{he having} ^{an} spared not the old world, but saved Noah
^{brought} ^a the eighth person, a preacher of righteousness, bring-
ing in the flood upon the world of the ungodly ;

6. And ^{if having turned} turning the cities of Sodom and Go-
morrha into ashes, ^{he passed a sentence :} condemned them with an
overtthrow, making them an ensample unto
^{against living} ^{he having made.} those that after should live ungodly, ^{from} ^{if just Lot being} ^{through a wanton insult, he drew out of evil.} ^{he} ^{he}

7. And ^{from} ^{if just Lot being} delivered just Lot, vexed with the
filthy conversation of the wicked ^{he} ^{he}

8. (For ^{though} ^{he} that righteous man dwelling among them
in seeing and hearing, vexed *his* righteous soul from
day to day with *their* unlawful deeds ;)

9. The Lord ^{Jehovah sheweth to man he} knoweth how to deliver the godly
out of temptations, and to ^{guard} ^{reserved} reserve the unjust ^a unto
the day of judgment to be punished :

10. But chiefly them that walk after the flesh in
the lust of uncleanness, and despise government.
Presumptuous are they, selfwilled, they are not afraid
to speak evil ^{respecting their condition in glory} of dignities.

11. ^{Where say they,} Whereas angels, which are greater in power

and might, bring not **railing accusation** against them before **the Lord**.
Jehovah a charge of blasphemous judgment

12. ^{Yet} **But** these, as **natural** brute beasts, made ^{as to their present nature} **to** be taken and destroyed; ^{as to which not understanding, they} **these** ^{these} **Λ** speak evil of **the** things: **that they understand not; and shall utterly** ^{of truth they shall be destroyed} **perish** in their **own** corruption **Λ**;

13. ^{Treating unjustly} **And shall receive** the reward of unrighteousness, **as** they **that** count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves ⁱⁿ **with** their ^{assemblings} **own deceivings** while they feast with you ;

14. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls : ^{having} **Λ** an heart ⁱⁿ **they have** exercised **with** covetous practices; cursed children :

15. Which ^{having} **have** forsaken the right way, **and** are ^{led} **gone** astray : ^{having followed} **following** the way of Balaam *the son* of Bosor, ^{they desired a reward for} **who loved the wages of** unrighteousness :

16. ^{Though he obtained conviction of} **But was rebuked for** his ^{own} **Λ** iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17. These are wells without water, clouds that are

carried with a tempest; ^{men in} to whom the ^{undistinguishableness} mist of darkness ^{hath been preserved} is reserved for ever.

18. For **when** they ^{speaking} **speak** great swelling words of vanity, **they** allure through the lusts of the flesh, ^{feeble} through much wantonness, those ^{that} were clean escaped from them who live in error.

19. ^{Promising} **While** they **promise** them liberty, ^{while} **they** themselves are the servants of ^{man's present} corruption: for of whom a man is overcome, of the same is he brought in bondage.

20. For if after they have escaped the ^{defilements} pollutions of the world, ^{that man inherits,} ^a through **the** knowledge of the Lord and Saviour Jesus Christ, ^{and} **they are** again ^{having been} entangled ^{by these things} **therein,** ^{they are} and **overcome,** the latter end **is** worse ^{hath been made to them} **with them** than the beginning **and**.

21. For it had been better for them not to have known the way of ^{the justification by Christ} righteousness, than ^{for them} after **they** ^{have turned} **habe known** it to ^{acknowledging that that was delivered unto them by} **turn** from **the** holy commandment **delivered** unto them.

22. But **it is** ^{the fulfilment of the true proverb hath befallen} **happened** unto them according to the true proverb, ^{They are as a} **The dog is** ^{returned} **turned** to his own vomit again; and ^a **the** sow that was washed to her wallowing in the mire.

CHAPTER III.

1. This,^a ^{unto you} second epistle^Λ, beloved, I now write ^{you} unto you; in *both* which I stir up **your pure minds** by way of remembrance :

2. That **ye** ^{the pure mind} may be mindful of the words which were spoken before by the holy prophets, and ^{by} **of** the commandment of ^{your} **us** the apostles ^{concerning} **of** the Lord and Saviour :

3. Knowing this first, that there shall come in the ^{through scoffing,} last days^Λ scoffers walking after their own lusts,

4. And saying, Where is the promise of his coming ? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5. For this ^{thing lies hid to them that will it} **they willingly are ignorant of**, that **by the word of God** the heavens were ^{from} from ancient times, but **of old**, and the earth **standing out of the** ^{as from water it was by God's decree called into existence} water, and **in the water** :

6. ^{On account of whom} ~~Whereby~~, the world that then was^Λ, ^{living} being ^{was destroyed} overflowed with water, **perished** :

7. ^{And} **But** the heavens and the earth, which are now, ^{a decree} **word**, ^{for fire} are kept in store^Λ, reserved ^{until a} unto fire **against the** day of judgment and ^{destruction} **perdition** of ^{the that scoff at the fulfilment of such a decree} **Λ** ungodly men^Λ.

8. But, beloved, ^{as regards} **be not ignorant of this, one** ^{let it not}
^{be concealed by you} **thing**, that one day is with ^{Jehovah} **the Lord** as a thousand
 years, and a thousand years as one day.

9. ^{Jehovah} **The Lord** is not slack concerning ^{the} **his** pro-
^{delays on ac-}
 mise, as some men count slackness; but **is long=**
^{count of you}
suffering to us=ward, not willing **that** any
^{to have destroyed} **should perish**, but that all should ^{succeed in escaping judgment and destruction} **come to**
^{by}
 repentance.

10. ^{Though a} **But the day of the Lord** ^{Jehovah} will come as a
 thief **in the night**; in the which the heavens shall
^{heavenly bodies being set on fire}
 pass away with a great noise, and the **elements**
^{be destroyed} shall **melt with fervent heat**, ^{and} **the earth** also;
^{yet} **and the works** ^{performed} **that are therein** shall be **burned**
^{discovered after all these things being thus dissolved}
up.

11. Seeing then that all these things shall
^{we}
 be dissolved, What manner of persons ought **ye**
 to be in *all* holy conversation and godliness,

12. Looking for and hasting unto the coming of
 the day of God, wherein the heavens being ^{set} **on fire**
^{destroyed} shall be **dissolved**, and the elements ^{being set on fire} **shall melt**
^{be dissolved}
with fervent heat?

13. ^{Although} **Nevertheless** we, according to his promise,

look for new heavens and a new earth, wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that ^{we} ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. ^{Then do ye} And account ^{salvation} that the longsuffering^Λ of our Lord **is salvation**; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16. As also in all *his* epistles, speaking in them of these things; in which are some things ^{hardly} **hard** to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, ^{of them to themselves} unto their own destruction^Λ.

17. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away ⁱⁿ **with** the error of the ^{lawless} **wicked**, fall from your own stedfastness.

18. ^{And} But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ; ^{the} **To him** be ^{in him} glory^Λ both now and ^{in the day of the} **for** ever. **Amen.**

THE

FIRST EPISTLE

GENERAL OF JOHN.

CHAPTER I.

I John's declaring in writing what commencement of the subject of it, what

1. **That** ^{what} **which** was from **the beginning**, ^{what} **which** we have heard, ^{what} **which** we have seen with our eyes, ^{contemplated} **which** we have **looked upon**, and our hands have ^{concerning} **handled**, ^{declaration} **of the Word** ^{the that is eternal} **of life**;

2. ^{Now} **For** the life was ^{made manifest, even a thing which} **manifested**, **and** we have ^{so we} **seen it**, ^{the life} **and** bear witness and shew unto you ^{is} **that** **eternal life**, which was with the Father, and was ^{made manifest} **manifested** unto us ;

3. ^{What} **That** **which** we have seen and heard, **declare** ^{also shew} **we** unto you, that ye also may have fellowship with

us : ^{even indeed the} **and truly our** fellowship ^{that is our's} **is** with the Father, and with his Son Jesus Christ.

4. And these things write we **unto you**, that ^{our} **your** joy may be full.

5. ^{As} **Λ** This **then** is the message which we have heard of him, and declare unto you, that God ^{without concealment,} **is Λ light**, ^{yea that} **and** in him is no ^{concealment} **darkness** at all.

6. If we say that we have fellowship with him, and walk in ^{the concealment of it} **darkness**, we lie, and do not the truth :

7. But if we walk in the ^{absence of concealment} **Λ light**, as he ^{exists} **is** in the ^{absence of concealment} **light**, we have fellowship one with another, ^{yea} **and** the blood of Jesus **Christ** his Son cleanseth us from every kind of **all** sin.

8. If we say that we have no ^{kind of} **Λ sin Λ**, ^{from which to be cleansed} we deceive ourselves, and the truth is not in us,

9. ^{Though} **if** we confess our sins, ^{and} **Λ he** ^{be} **is** faithful and just to forgive us *our* sins, and to cleanse us from ^{every kind of} **Λ all** unrighteousness.

10. If we say that we have not ^{become answerable for sin} **sinned**, we make him a liar, and his word is not ^{with} **in** us.

CHAPTER II.

1. My little children, these things write I unto

become answerable for sin ; as becomes answerable for
 you, that ye ^{a comforter} **sin** not ^Λ. **And** if any man ^Λ sin, we
 have **an advocate** with the Father, Jesus Christ,
 a justifier
the righteous,

^{As} **2. And he is the propitiation for our sins :**
 a reconciliation of man to God exists with respect to
 with respect to with respect to
 and not **for** our's only, but also **for** *the sins* of the
 whole world,

^{Though} **3. And here** ^{this is it} by ^Λ we **do** know that we know him,
 if we keep his commandments.

4. He that saith, I know him, and keepeth not his
 commandments, is a liar, and the truth is not in him.

5. But whoso keepeth his word, in him verily is
 the love of God perfected : hereby know we that we
 are in him.

^{is under an obligation}
 6. He that saith he abideth in him, **ought him=**
self also so to walk, even as he walked.

^{Beloved} **7. Brethren,** ^{not a} I write **no** new commandment unto
 you, but an old commandment which ye had from
 the beginning. ^{An} **The** old commandment is the word
 which ye have ^{now} ^{me} heard ^{from} ^Λ **the beginning.**

8. Again, a new commandment I write unto you,
 which thing is true in ^{relation to} ^Λ him and ^{to} ^{it is this, that} in you : **because**
 the ^{concealment of truth} **darkness** is past, and the true ^{absence of concealment} ^Λ **light** now
 shineth.

9. He that saith he ^{exists} **is** in the ^{absence of concealment} **light**, and hateth his brother, ^{exists} **is** in ^{the concealment of truth} **darkness** even until now.

10. He that loveth his brother abideth in the ^{absence of concealment} **light**, and there ^{exists} **is** none occasion of stumbling in him.

11. But he that hateth his brother ^{exists} **is** in ^{the concealment of truth} **darkness**, and walketh in **darkness**, and knoweth not whither he goeth, because that ^{the concealment of truth} **darkness** hath blinded his eyes.

12. I write unto you, little children, ^{that the} **because** ^{that exist on account of} **your sins are forgiven you** for his name's ^{have separated you from Christ} **sake**.

13. I write unto you, fathers, ^{that} **because** ye have ^{commencement of this dispensation} known him that is from **the beginning**. I write unto you, young men, ^{that} **because** ye have overcome the wicked one.

14. I ^{have written} **write** unto you, little children, because ye ^{knowledge of} have **known** the Father. I have written unto you, fathers, because ye have ^{knowledge that existed} **known him that is** from ^{commencement of this dispensation} **the beginning**. I have written unto you, young men, because ^{men, ye do exist} **ye are strong**, and the word ^{that} **of** **God abideth in you**, and ye have overcome the wicked one.

15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the father is not in him.

16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of ^{this} **Λ**life, is not of the Father, but is of the world.

17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18. Little children, ^{there} **it** ^{an end of} **is the last time**: ^{even} **and** as ye have heard that antichrist ^{does} **shall** come, ^{and} **even** now ^{there are} **are there** many antichrists ^{wherefore} **Λ**; **whereby** we know ^{there} **that it is the last time**.

19. They went out ^{of} **from** us, but they ^{existed} **were** not of us; for if they had ^{existed} **been** of us, they would *no doubt* have continued with us: but *they went out*, that they might ^{make} **be made** manifest that **they were** ^{baptized exist not} **not all** **Λ**of us.

20. But ye have an ^{anointing} **unction** from the Holy One, ^{of which} **and ye know all things**.

21. I have not written unto you ^{that} **because** ye know not the truth, but ^{that} **because** ye ^{do} **Λ**know it, and ^{respecting} **is of** the truth ^{exists} **Λ**.

22. Who is a liar ^{if not} ~~but~~ he that denieth that Jesus is the Christ? He is ^{the} ~~an~~ antichrist, that denieth the Father and the Son ^{'s attestation thereto} ~~an~~.

23. Whosoever denieth the Son ^{'s attestation} ~~an~~, the same ^{holds} ~~hath~~ not the Father ^{'s} ~~an~~: *but* he that acknowledgeth the Son ^{'s holds} ~~an~~ ^{'s} ~~hath~~ the Father ~~an~~ also.

24. ~~Let that therefore abide in you, which~~ ^{Wait for what} ~~ye have heard from the beginning.~~ ^{commencement among you, if among you} ~~If that which~~ ^{commencement} ~~ye have heard from the beginning~~ shall remain in ^{unattained; and} ~~you~~ ^{abide} ~~ye also~~ shall ~~continue~~ in the Son, and in the Father.

25. ^{Yea} ~~And~~, this is the promise, ^{which} ~~that he hath~~ promised ^{to you} ~~us~~, ~~even~~ eternal life.

26. These *things* have I written unto you concerning them that seduce you.

27. ^{As} ~~But~~ the anointing which ye have received of him abideth in you, ^{so} ~~and~~ ye need not that any man teach you; ^{because} ~~but as~~ the same anointing teacheth you of all things; ^{yea} ~~and~~, ^{it exists} ~~is~~ truth ~~an~~, and ^{so} ~~an~~ is no lie, ~~and~~ even as it hath taught you, ~~ye shall~~ abide in him.

28. ^{Even} ~~And~~ now, little children, abide in him; that when he shall appear, we may have confidence, and not be ^{made} ~~an~~ ^{by} ~~ashamed~~ ~~before~~ him at his coming.

29. If ye know that he ^{existeth a} **is** ^{man} righteous **Λ**, **ye** know, ^{the} **that** every one that doeth ^{that he professeth} **Λ** righteousness **Λ** is born of him.

CHAPTER III.

1. Behold, what manner of love the Father hath bestowed upon ^{you} **us**, that we should be called the sons of God **Λ**: ^{on this account} **therefore** the world ^{acknowledgeth} **knoweth us** ^{us to be children} **Λ**, ^{acknowledged} **because** it ^{him to be a child} **know him** not **Λ**.

2. Beloved, now ^{being} **are we the** sons of God, **Λ** ^{we continue such; though} **and** it doth not yet appear what we shall be, **but** we know, ^{apparent likewise} **that** when he shall appear, **Λ** ^{to} we shall be **like** him; ^{because} **for** ^{we ourselves exist just} **we** shall see him, ^{exists} **Λ** **as he is**.

3. ^{But} **And** every man that hath this hope in him keepeth pure ^{because that man a} **purifieth** himself, ^{man exists.} **even as he is pure** **Λ**.

4. Whosoever committeth ^{the sin that keeps a man impure, maketh the transgression} **Λ** sin **transgresseth** ^{of law to constitute such as in} **Λ** ^{such a} **also the law** **Λ**: ^{having such a penalty} **for** **Λ** sin is the transgression of a law **Λ**.

5. And ye know that he was manifested to take ^{the sins that keep a man impure as} away **our sins** **Λ**; ^{retained} **and** **Λ** in him is no sin **Λ**.

6. Whosoever abideth in him ^{retaineth} **sin** **Λ** ^{sin} **sin** **Λ** **not** **Λ**: ^{retaineth sin} **whosoever** **sin** **Λ** hath not seen him, neither known him.

7. Little children, let no man deceive you: he

that ^{obtains the justification of Christ} **doeth** ^{justified} **righteousness** is **righteous**, even as he is ^{justified} **righteous**.

8. He that ^{maketh the} **committeth** ^{that keepeth a man impure} sin_Λ is of the devil; for the devil ^{retaineth sin} **sinneth** from the beginning. ^{On account of} **For** this ^{was} **purpose** the Son of God **was** manifested, that he might destroy the works of the devil.

9. Whosoever is born of God doth not ^{make} **commit** ^{to be retained} sin_Λ; for his seed remaineth in him: ^{indeed} **and** he cannot ^{make} ^{to be retained} sin_Λ, because he is born of God.

10. In this the children of God are manifest, and the children of the devil: whosoever ^{obtains} **doeth** not ^{justification} **righteousness** is not of God, neither he that ^{'s attainment of it} loveth not his brother_Λ.

11. For this is the message that ye heard from the ^{in order} beginning, ^{each other's justification} **that** we should love **one another**.

12. Not as Cain, *who* was ^{after the} **of that** wicked one, and slew his brother. And wherefore? **slew** he ^{slew} **Λ**him because his own works were evil, and his brother's righteous.

13. Marvel not, my brethren, if the world hate you.

14. We know, that we have passed from ^{the death incurred by Adam in the} **Λ death** ^{that is in Christ} **unto** ^{that should} **life** **Λ**, **because** **Λ**we **Λ**love the brethren. He that loveth not, **his brother** abideth in death.

15. Whosoever hateth his ^{own} brother is a murderer :
and ye know that no murderer hath eternal life
abiding in him.

16. Hereby perceive we the love ^{that is required of us} of God, because
^{that man} he laid down his life for us, ^{so} and we ought to lay
down *our* lives for the brethren.

17. ^{Then} But whoso hath this world's good, and seeth
his brother have need, and shutteth up his bowels
of compassion from him, how dwelleth the love of
God in him ?

18. My little children, ^{we should by a command, or by the} let us not love ^{'s persuasion to do so by the work effected in so doing} in word,
neither in tongue ^Λ; but ^Λ in deed and ^Λ in truth ^Λ.

19. ^{now} And hereby we know that we are ^Λ of the
^{as to our state} truth, and shall assure our hearts ^Λ before him.

20. For if our heart condemn ^{s such assurance verily} us, ^Λ God is greater
than our heart, and knoweth all things.

21. Beloved, if our heart condemn ^{s such assurance} us not ^Λ, then
have we confidence toward God.

22. And whatsoever we ^{should for} ^Λask ^Λ, we receive of him,
because we keep his commandments, and do those
things that are pleasing in his sight.

23. ^{Yea} And, this is his commandment, ^{In order} ^Λ That we
should believe on the name of his Son Jesus Christ,

and love one another, as he gave us commandment.

24. And he that keepeth his commandments dwelleth in him, and he in him. And ^{by so doing,} **hereby** we know that he abideth in us ^{of reconciliation} by the spirit ^{gave to} **hath giben** us.

CHAPTER IV.

1. Beloved, believe not every spirit, but try the spirits whether they are ^{accepted} **of** God: because many false prophets are gone out into the world.

2. Hereby know ye the ^{that is accepted} spirit **of** God: Every spirit that confesseth that Jesus Christ is come in the flesh is ^{accepted} **of** God:

3. ^{But} **And** every spirit that confesseth not *that* Jesus **Christ** *is come in the flesh* is not ^{accepted} **of** God: and this is that *spirit* ^{the} **of** *antichrist*, whereof ye have heard that it should come; and even now **already** is it in the world.

4. ^{Already} **Ye** ^{accepted} are **of** God, little children, and have ^{that are of the world} overcome them **of**: because greater is he that is in you, than he that is in the world.

5. They are ^{accepted} **of** the world ^{on this account} **therefore speak** ^{speak things accepted} they **of** the world, ^{so} **and** the world heareth them.

6. We are ^{accepted} of God : he that knoweth God heareth us ; he that is not ^{accepted} of God heareth not us. Hereby know we the spirit of ^{the} truth, and the spirit of ^{the} *respecting acceptance of God* error ^Λ.

7. Beloved, ^{we should} let **us** love one another : for ^{such} ^{accepted} ^Λ love is ^Λ of God ; and every one that ^{so} ^Λ loveth ^{has become} **is born** ^{accepted} ^Λ of God, and knoweth God.

8. He that loveth not knoweth not God ; for God is love.

9. In this was manifested the love of God toward us, **because** that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son ^{exist a reconciliation} to **be the pro-**
pitiation for our sins.

11. Beloved, if God so loved us, ^{verily} ^{are under an obligation} ^Λ we ^Λ ought also ^{to love God's children} ^{yet} ^{been contemplated} to **love** one another ^Λ. No man ^Λ hath **seen God** ^{with admiration as perfect} **at any time.**

12. If we love one another, God dwelleth ^{with} **in** us, and his love is perfected in us.

13. Hereby know we that we dwell ^{with} **in** him, and he ^{with} **in** us, because he hath given us of his Spirit.

14. And we ^{as Christians} ^Λ have **seen** ^Λ and do testify, that the

Father sent the Son *to be* ^a**the** Saviour of the world.

15. Whosoever shall confess that Jesus ^{Christ} **is** the Son of God, God dwelleth ^{with} **in** him, and he ^{with} **in** God.

16. ^{So} **And we** ^{we} have **known** and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth ^{with} **in** God, and God ^{with} **in** him.

17. Herein is ^{the} **our** ^{unto us} love **made** perfect, that we may have ^{confidence with respect to} **boldness** **in** the day of judgment: because ^{just} **as** ^{that man now is accepted of God} **he is**, so are we in this world.

18. There is no fear ^{the} **in** love; **but** ^{for the} perfect love ^{vouchsafed} **casteth** out fear, because fear hath torment; ^{so} **He** that ^{has} **feareth** ^{been} **is** not ^{the} **made** perfect **in** love.

19. We love **him**, because he first loved us.

20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother ^{who} **whom** he hath ^{attended to God, is not able to} **seen**, **how** can he ^{him} love **God** ^{who} **whom** he hath not ^{attended to him.} **seen**

21. And ^{the} **this** ^{so to judge} commandment **have** we from him, ^{In order} **That** he who loveth God ^{should} **love** his brother also.

CHAPTER V.

1. Whosoever believeth that Jesus is the Christ

is ^{accepted} **born** of God: and every one that loveth him that begat loveth him **also** that is begotten of him.

2. ^{Herein} **By this** we ^{acknowledge} **know** that we ^{should} **love** the children of God, when we love God, and ^{do} **keep** his commandments.

3. For this **is** the love of God ^{includes} **that** we ^{be regarded to} **keep** his commandments: and his commandments are not grievous.

4. For whatsoever is ^{appointed} **born** of God overcometh the world: ^{hence} **and this is** the victory that overcometh ^{is} the world **even** our faith.

5. ^{And} **Who** is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6. This ^{is} **he** ^{is} **that** came by water and blood, *even* Jesus Christ ^{the} **;** not by water only, but by **water** and ^{of the gospel ordinance: as} **blood** ^{thereto} **And** it is the Spirit that beareth witness **,** ^{even} **because** ^{that} the Spirit ^{it is} **is** truth **.**

7. ^{So} **For** there are three ^{agents} **that** bear record, **in** **heaven**, the **Father**, the **Word**, and the **Holy Ghost**: and these three are one.

8. **And** there are three that bear witness in **earth**, the spirit, and the water, and the blood: ^{yet} **and** these three ^{exist} **agree** ^{thing attested} in one **.**

9. If we receive the witness of men^{thereto}, the witness of God ^{becomes} **is** greater: for ^{similar} **this** is the witness of God which he hath testified of his Son.

10. He that believeth ⁱⁿ **on** the Son of God ^{holds} **hath** the witness ^{to him} **in himself**: he that believeth not ^{God's witness} **God** hath made him a liar; because he believeth not the record that God gave of his Son.

11. And this is the record, that God hath given to us eternal life; and this, ^{that the} **life** ^{that} **is** in his Son^{exists}.

12. He that hath the Son ^{the} **hath** **life**; *and* he that ^{the} **hath** not the Son of God **hath** not **life**.

13. These things have I written unto you **that** **believe on the name of the Son of God**, that ye may know that ye have ^{an} **eternal life** **and** that **ye may** believe on the name of the Son of God.

14. And this is the confidence that we have ⁱⁿ **in** him, that, if we ask any thing **according** to his will, he heareth us:

15. And if ^{it is possible for us to} **we** know that he ^{heareth} **hear** us, whatsoever we ask, we know that we have the petitions that we desired of him.

16. If any man see his brother ^{pursuing} **sin** a sin *which is* ^{to be punished with} **not unto** death, he shall ask ^{for} **and** **he shall** give ^{to} **and**

a place in with *sins to be punished with*
 him ^{life} **for** them that sin not **unto** death. There
that is to be punished with *should*
 is a sin **unto** death: I do not **say**, that he **shall**
 pray **for** it.

17. All unrighteousness is sin: and ^{so} **there** is a sin
to be punished with
 not **unto** death.

18. We know that whosoever is born of God
docs *sin* *yea*
sinneth not ^{sin} **but** he that is begotten of God
observeth him, *so the* *binds*
keepeth himself, and that wicked one **toucheth**
 him not.

19. *And* we know that we are of God, and the
rests complete
whole world **lieth** in wickedness.

20. And we know that the Son of God is come,
 and hath given us an understanding, that we may
the *God* *so* *exist* *the*
 know **him** that **is** true ^{God} **and** ^{in the Dispensation of} **we** are in **him** that
discloses
is true ^{God} **even** in his Son ^{in the Dispensation of} **Jesus Christ**. This
is the true God, and eternal life.

21. Little children, keep yourselves from ^{the false} **idols**.
Gods presented to you.
Amen.

THE

SECOND EPISTLE OF JOHN.

CHAPTER I.

1. The ^{presbyter} **elder** unto the elect lady and her children, whom I ^{truly} **love in the truth**; and not I only, but also all they that have known the truth.

2. ^{On account of} **For** the ^{truth} **truth's sake**, which dwelleth in us, and shall be with us for ever,

3. Grace **be with you**, mercy, *and* peace, from God the Father, and from **the Lord** Jesus Christ, the Son of the Father ^{shall be with us} **in truth and love**.

4. I rejoiced greatly that I found of thy children walking in truth.

5. As we have received a commandment from the Father, ^{verily} **and** now I beseech thee, lady, not as though ^{in so doing} **I wrote a new commandment unto thee, but that** which we had from the beginning, ^{in order} **that we** ^{should} **love one another**.

6. And this is ^{the} **love** ^{which God requires of us, in order} **that we walk after his commandments**. This ^{love} **is** the commandment, ^{exists} **That as**

ye have heard from the beginning,^{in order that} ye should walk in it.

7. ^{Because} **For** many deceivers are entered into the world, who confess not that Jesus Christ is come in ^{the} flesh. This is ^{the} a deceiver and ^{to which I refer} an antichrist^Λ.

8. Look to yourselves, that ^{ye} we lose not those things which we have wrought^{among you} ^Λ, but that ^{ye} we receive a full reward.

9. Whosoever ^{leadeth out or} **transgresseth**, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither ^{for his course} bid him^Λ God speed :

11. For he that biddeth him^{for his course} ^Λ God speed is partaker of his evil deeds.

12. Having many things to write unto you, I would not *write* with paper and ink : but I trust to come unto you, and speak face to face, that ^{your} **our** joy may be full.

13. The children of thy elect sister greet thee.
Amen.

THE

THIRD EPISTLE OF JOHN.

CHAPTER I.

1. The ^{presbyter} **elder** unto the wellbeloved Gaius, whom
^{truly} I **love in the truth.**

2. Beloved, I wish above all things that thou
 mayest prosper and be in health, even as thy soul
 prospereth.

3. For I rejoiced greatly, when the brethren ^{brought even of thy testifying to} **came and testified of the truth that is in thee,**
 even as thou ^{verily} **walkest in the truth.**

4. ^{Counting} **I have** no greater ^{favor} **joy** ^{these things can} **than** **to**
^{be shewn to me, in order that I} **hear** ^{the} **that my children walk in** **truth.**

5. Beloved, thou doest ^{a faithful thing,} **faithfully** whatsoever
^{for} thou doest **to** the brethren, and **to** strangers, ^{the same thing for}

6. Which have borne witness of thy charity before
 the church: whom ^{rightly} **if** thou bring forward on their
 journey, ^{if} **after** a godly sort thou shalt ^{assist them.} **do well:**

7. Because that for ^{the name they bore} **his name's sake** they went
 forth, taking nothing of the Gentiles.

8. We therefore ought to receive such, that we might be fellowhelpers to the truth,

^{We having written something on this head}
9. **I wrote** unto the church: but Diotrephes, who loveth to have the preeminence among them, ^{doth not receive affectionately} **receiveth** us **not**.

10. Wherefore, if I come, I will remember ^{him of} **his** deeds which he ^{effecteth} **doeth**, prating against us with malicious words: and not content therewith, ^{even he} **neither** ^{not} **he himself** receive the brethren, and forbideth them that would, and casteth *them* out of the church.

11. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12. Demetrius hath ^{witnessed thereto in} **good report of** all ^{things} **men**, ^{even in} **and of** the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13. I had many things to write, but I will not with ink and pen write unto thee:

14. But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

THE
GENERAL EPISTLE OF JUDE.

CHAPTER I.

1. Jude, ^a**the** servant of Jesus Christ, and ^a**brother**
^{with}**of** James to them that are sanctified by God the
Father, **and** preserved **in Jesus Christ**, *and*
^{even by Jesus in Christ.}
called **Λ**

2. Mercy unto you, and peace, and love, be multiplied.

3. Beloved, when I gave all diligence to write
unto you of ^{our}**the** common salvation, it was needful for
me to write unto you, ^{exhorting}**and exhort you** that ye
should earnestly contend for ^{that salvation}**the faith** which was
^{in the exercise of faith}
once delivered unto the saints **Λ**.

4. For there are certain men crept in unawares,
who were before of old ordained to this ^{the}**Λ**condemnation
^{they receive,}
Λungodly men, turning the grace of our God into
lasciviousness, and denying ^{our}**the** only ^{master}**Λ**Lord God
and **our** Lord Jesus Christ.

5. I will therefore ^{to} **Λ**put you in remembrance, though ye once knew this, how that ^{Joshua} **the Lord** having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6. ^{Even messengers} **And the angels** which kept not their first course, though they ^{left us} **estate, but** left their own habitation, he hath **re=**
serbed in everlasting chains ^{of} **under** darkness ^{as to} **unto**
^{respecting them} the judgment of the great day **Λ**.

7. ^{And} **Eben** as Sodom and Gomorrha, and the cities ^{having given} about them, **in like manner** ^{on like grounds to these messengers} **giving** themselves ^{gone} over to fornication **Λ**, and **going** after strange flesh, ^{by an eternal fire,} **are set forth for** an example ^{a judicial sentence} **Λ** suffering **the ben=**
geance of eternal fire.

8. Likewise also these ^{men seeing by dreams} **filthy dreamers**, defile the flesh, despise dominion, and speak evil of dignities.

9. ^{Now} **¶**et Michael the archangel, when contending with the devil he disputed about the body of Moses, ^{ventured} **durst** not ^{on a condemnation able to produce blasphemies} **bring against him a railing accusa=**
tion, but said, ^{Jehovah may} **the Lord** rebuke thee.

10. But these speak evil of those things which they know not: ^{and} **but** what they know naturally, as brute beasts, ^{by} **in** those things they ^{are destroyed} **corrupt them=**
selves.

11. Woe unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12. These are **spots** in your **feasts of charity**,^{affections, blemishes, ye feasting}
^{together} **when they feast with you, feeding** themselves^{governing} **without fear**: clouds *they are* without water, carried about of winds; trees whose fruit ^{is withering, unprofitable} **withereth, without fruit**, twice dead, plucked up by the roots;

13. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14. ^{Even} **And** Enoch ^{also to} **also**, the seventh from Adam, ^{Jehovah} **the Lord** prophesied **of** these, saying, Behold, **the Lord** cometh with ten thousands of his saints,

15. To execute judgment upon all, and to convince all that are ungodly **among them** of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ^{they} **ungodly sinners** have spoken against him.

16. These ^{ungodly sinners} **are** murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ ;

18. How that they told you there should be mockers in the last time, who should walk after wickedness by ^Λtheir own **ungodly** lusts.

19. These be they who separate themselves, sensual, ^{not} ^{a spirit} ^Λhaving **not the Spirit**.

20. But ye, beloved, building up yourselves on your most holy faith, ^{for yourselves} ^{a spirit holy} praying ^Λin **the Holy Ghost**,

21. Keep **yourselves** in the love of God, ^{waiting} **look=**
ing for the mercy of our Lord Jesus Christ unto eternal life.

22. And ^{whom though separated from ye compassionate, save ;} **of some have compassion, making**
a Difference :

23. **And others save with fear**, pulling them ^{even whom ye compassionate through fear} ^a out of the fire ^Λ; hating even **the** garment spotted by the flesh.

24. Now unto him that is able to keep you from falling, and to present *you* **faultless** before the presence of his glory ^{complete in} ^{in our only God Saviour, through Jesus Christ,} ^Λ**with** exceeding joy ^Λ.

25. **To the only wise God our Saviour**, be glory, **and** majesty, dominion and power, both now and ever. Amen.

A REVELATION
OF
ST. JOHN THE DIVINE.

CHAPTER I.

1. ^A**The** Revelation of Jesus Christ, which God gave unto him, to shew unto his servants ^{what} things ^{did signify} **which** must shortly come to pass, and he **sent and signified**; ^{he having sent} **it** by his angel unto his servant John :

2. Who bare record of the word of God, and **of** the testimony of Jesus Christ; ^{whatsoever} **and** of **all** things ^{knew} **that** he **saw**.

3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time *is* at hand.

4. John to the seven churches which are in Asia : Grace *be* unto you, and peace, from him which is, and which was, and which is to come ; and from the seven Spirits which are before his throne ;

5. And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth **Unto him** that loved us, and washed us from our sins in his **own** blood,

6. And **hath** made us kings and priests unto ^{his} **God** and **his** Father; to him ^{to whom the} **be** glory and ^{the} **dominion** ^{exists} **for ever and ever.** Amen.

7. Behold, he cometh ^{in the} **with** clouds; ^{so} **and** every eye shall see him, ^{even whosoever} **and they also which** pierced him: ^{then} **and** ^{the} all **kindreds** of the earth shall wail because of him. Even so, Amen.

8. I am ^{the} **Alpha** and ^{the} **Omega**, **the beginning and the ending**, saith ^{Jehovah} ^{God} **the Lord**, which is, and which was, and which is to come, the Almighty.

9. I John, **who also am** your brother, and companion in ^{the} **tribulation**, and **in the** kingdom, and patience ^{concerning} **of** Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10. I was in ^{spirit at} **the Spirit** on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, **I am Alpha and Omega, the first**

and the last: and, What thou seest, write in a book, and send *it* unto the seven churches **which are in Asia**; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Loadicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks:

13. And in the midst of the seven candlesticks *one* like unto ^a**the** Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head, ^{even}**and** *his* hairs *were* white, like wool as white as snow; and his eyes *were* as a flame of fire;

15. And his feet like unto fine brass, as ^{having been}**if they** ^{melted}**burned** in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead.

And he laid his right hand upon me, saying **unto me**, Fear not ; I am the first and the last :

18. ^{And} **I am** he that liveth, ^{though I} **and** was dead ; and behold, I am alive for evermore **Amen** ; and have the keys of ^{the to which man is subject, and the grave, where such dead are.} **hell and of death** ^Λ.

19. ^{Therefore} **Λ** Write the things which thou hast seen, ^{even} **and** the things which are, and the things which shall be hereafter ;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are **the** angels of the seven churches : and the seven candlesticks **which thou sawest** are **the** seven churches.

CHAPTER II.

1. Unto the angel of the church ⁱⁿ **of** Ephesus write ; ^{Even the} **These** things ^{he} **Λ** saith, he that holdeth the seven stars in his right hand ; ^{he that} **who** walketh in the midst of the seven golden candlesticks ;

2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil ; and **thou** hast tried them which say they are apostles, and are not, and hast found them liars :

3. And ^{that thou} **hast borne, and** hast patience, and for my name's sake hast laboured, and hast not fainted.

4. Nevertheless I have **somewhat** against thee, ^{that} **because** thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. ^{Notwithstanding} **But** this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of ^{the} **life**, which ^{exists} **is** in the **midst of the** paradise of God.

8. And unto the angel of the church in Smyrna write; ^{Even the} **These** ^{he} things ^{he that is} **saith,** ^{he} **the first and the last,** ^{yet he hath life} which was dead, **and is alive;**

9. I know thy works, and tribulation, and poverty, ^{notwithstanding} **(but** thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but ^a **are the** synagogue of Satan.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into

prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee ^{the} a crown of ^{the} life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh ^{should} **shall** not be hurt of the second death.

12. And to the angel of the church in Pergamos write; ^{Even the} **These** things ^{he} saith, he which hath the sharp sword with two edges;

13. I know thy works, and ^{how} **where** thou dwellest, **even** where the Satan's ^{throne} **seat** is: ^{yet} **and** thou holdest fast my name; ^{so thou should} **and hast** ^{have} not **denied** my faith, even in those days wherein Antipas **was** my faithful ^{witness lived, he} **martyr**, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. ^{Thus} **So** ^{even} hast ^{in effect} **thou also** them that hold the doctrine of the Nicolaitanes **which thing I hate**.

^{Therefore}

16. Repent; or else I will come unto thee quickly,

and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and ^{on} ~~in~~ the stone a new name written, which no man knoweth saving he that receiveth *it*.

18. And unto the angel of the church in Thyatira write; ^{Even the} ~~These~~ things ^{he} ~~saith~~, ^{he that is} ~~the~~ Son of God, ^{he that} ~~who~~ hath his eyes like unto a flame of fire, and his feet ~~are~~ like fine brass;

19. I know thy works, and charity, and service, and faith, and ~~thy~~ ^{that last are} patience; and ~~thy~~ ^{that last are} works ~~and~~ **the last to be** more than the first.

20. Notwithstanding I have **a few things** against thee, because thou sufferest ^{thy female} ~~that~~ **woman** Jezebel, which calleth herself a prophetess; ^{and she teaches} **to teach** and **to** ^{seduces} **seduce** my servants to commit fornication, and to eat things sacrificed unto idols.

21. And I gave her space to repent of her fornication; ^{but} ~~and~~ ^{wishes not to repent} she **repented not**.

22. Behold, I will cast her **into a bed**, and them

that commit adultery with her, into ^{a bed of} great tribulation, except they repent of ^{her works} **their deeds**.

23. And I will kill her children ⁱⁿ **with** death; and all the churches shall know that I am he which searcheth the reins and hearts, and **I** will give unto every one of you according to your works.

24. ^{And so I say through} **But unto you I say, and** unto the rest in Thyatira, as many as have not this doctrine; **and** which have not known the depths of Satan; ^{that} **as** they ^{proclaim} **speak**; I will put upon you none other burden.

25. ^{Nevertheless what things} **But that which** ye have, **already** hold fast till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: ^{for so} **even as** I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

1. And unto the angel of the church in Sardis

write; ^{Even the} **These** things ^{he} **saith**, he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, ^{yet} **and** ^{thou} art **dead**.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, ^{and repent,} **and hold fast** ^{For} **and repent**. **And** ^{For} **if there=** **fore** thou shalt not watch, I will come on thee as a thief, and thou ^{shouldst} **shalt** not know what hour I will come upon thee.

4. ^{Yet} **And** Thou hast a few names **even** in Sardis which have not defiled their garments; ^{even} **and** they shall walk with me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

7. And to the ^{angel} of the church in Philadelphia write; ^{Even the} **These** things ^{he} **saith**, he that is holy, he that

is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8. I know thy works: behold, I have set before thee ^aan open door, ^{which having been opened,}and no man can shut it; ^{because}for thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I ^{constitute}will make ^{those}them of the synagogue of Satan, ^{for they}which say they are Jews, and are not; **but do** lie; behold, I will make them to come and worship before thy feet, and ^{worship thy knowledge for}to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. **Behold**, I come quickly: hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, ^{the}which is ^{the}a new Jerusalem, which cometh down out of heaven from

my God: and *I will write upon him* my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the Laodiceans write; ^{Even the} **These** ^{he} things _Λsaith, the Amen, the faithful and true witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. ^{For} **Because** thou sayest, I am rich, and ^{have abundance} **increased with goods**, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of me gold ^{have riches} tried in the fire, that thou mayest ^{even} **be rich**; and white raiment, that thou mayest be clothed, and **that** ^{eyesalve to} the shame of thy nakedness do not appear; and _Λanoint thine eyes **with eyesalbe**, that thou mayest see.

19. ^{Though I love all such} ~~As many as I love~~, I ^{do} ~~Λ~~ rebuke and chasten :
be zealous therefore, and repent.

20. Behold, I ^{have stood} ~~stand~~ at the door, and ^{do now} ~~Λ~~ knock :
if any man hear my voice, and open the door, I will
come in to him, and will sup with him, and he with
me.

21. To him that overcometh will I grant to sit
with me in my throne, even as I also overcame, and
~~am~~ set ~~down~~ with my Father in his throne.

22. He that hath an ear, let him hear what the
Spirit saith unto the churches.

CHAPTER IV.

1. After this I looked, and, behold, a door *was*
opened in heaven : and the first voice which I heard
was as it were of a trumpet talking with me ; which
said, Come up hither, and I will shew thee things
which must be hereafter.

2. And immediately I was in ^{a trance} ~~the~~ ~~spirit~~ : and,
^{being} behold, a throne ~~was~~ ~~Λ~~ set in heaven, and *one* sat on
the throne.

3. And he that sat was to look upon like a jasper
and a sardine stone : and *there was* a rainbow round
about the throne, in sight like unto an emerald.

4. And round about the throne *were* four and twenty ^{thrones} **seats**: and upon the ^{thrones} **seats** **I** **saw** four and twenty ^{presbyters} **elders** sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, ^{rather in a circle round} **and round about** the throne, *were* four beasts full of eyes before and behind.

7. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had ^{the} **a** ^{of} face **as** a man, and the fourth beast *was* like a flying eagle.

8. And the four beasts had each of them six wings ^{without and} **about** **him**; and *they were* full of eyes ^{of} **within**: and they rest not day and night, saying, Holy, holy, ^{is Jehovah the} **Lord** ^{that is} God **Almighty**, which was, and is, and is to come.

9. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive ^{the} glory and ^{the} honour and ^{the} power ^{we ascribe to thee}: for thou hast created all ^{the} things ^{on account of which we ascribe it}, and for thy pleasure they ^{exist} ~~are~~ and were created.

CHAPTER V.

1. ^{Then} ~~And~~ I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in ^{the} heaven ^{above}, nor in ^{the} earth, neither under the earth, was ^{worthy} able to open the book, neither to ^{aspire thereto} look thereon:

4. ^{Then} ~~And~~ I wept much, because no man was found worthy to open ~~and to read~~ the book, neither to ^{aspire thereto} look thereon.

5. ^{Then} ~~And~~ one of the ^{presbyters} elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root

of David, hath prevailed to open the book, and **to loose** the seven seals thereof.

6. (^{Then} **And** I beheld **and lo** in the midst of the throne and of the four beasts, and in the midst of the ^{presbyters} **elders**, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven ^{that have been proclaimed in} Spirits of God **sent forth into** all the earth.)

7. ^{For} **And** he ^{went} **came** and took the book out of the ^{sitteth} right hand of him that **sat** upon the throne.

8. And when he ^{took} **had taken** the book, the four ^{presbyters} beasts and four *and* twenty **elders** fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9. And they sung a new song, saying, Thou art ^{have taken} worthy to **take** the book, and to ^{have opened} **open** the seals thereof: for thou wast slain, and ^{so} **hast** redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And ^{those that are redeemed} **hast made** **us** unto our God kings and ^{they} priests: and **we** shall reign on the earth.

11. ^{Then} **And** I beheld, and I heard the voice of many angels round about the throne and the beasts and the

presbyters

elders: and the number of them was **ten thousand**
 myriads of myriads, even
times ten thousand, and thousands of thou-
 sands ;

12. Saying with a loud voice, Worthy is the
 the power *that has been given to him, even*
 Lamb that was slain to receive **power and** riches,
 and wisdom, and strength, and honour, and glory,
 and blessing.

13. ^{Then} **And** every creature which is in heaven, and
 on the earth, and under the earth, and such as are in
 the sea ; ^{even} **and** all that are in ^{these places} **them** heard I ^{ascribing} **saying,**
^{The} **Λ** ^{the} **Blessing,** and ^{the} **Λ** ^{the} **honour,** and ^{the} **Λ** ^{they possess} **glory,** and **Λ** **power** **Λ** **be**
 unto him that sitteth upon the throne, and unto the
 Lamb for ever and ever.

14. And the four beasts said, Amen. And the
^{presbyters}
four and twenty elders fell down and worshipped
him that lieth for eber and eber.

CHAPTER VI.

1. And I saw when the Lamb opened one of the
 seals, and I heard, as it were ^{in a voice} **the noise** of thunder,
 one of the four beasts saying, Come and see.

2. And I saw, and behold a white horse : and he that
 sat on him had a bow ; and a crown was ^{that he should} given unto
 him : and he went forth conquering, and **to** conquer.

3. And when he had opened the second seal, I heard the second beast say, Come **and see**.

4. And there went out another horse *that was* even with him that sitteth thereon red,^Λ and *power* was given to him **that sat there=** on to take peace from the earth, ^{even} **and** that they should kill one another: ^{so} **and** there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and **see** thou ^{shouldst} ^{hurt} **hurt** not^Λ the oil and the wine.

7. And when he had opened the fourth seal, I heard the **voice of the** fourth beast say, Come and see.

8. And I looked, and behold a pale horse: and his name that sat on him was^{The} ^{the grave} **Death**, and **Hell** followed ^{him} with him. And power was given unto **them** over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, ^{even} **and** for the testimony which they ^{were affording} **held** :

10. And they cried with a loud voice, saying, ^{Until when the Sovereign Lord that is} **How long, O Lord** ^{is it} holy and true ^{dost} **thou** ^Λ not judge and avenge our blood on them that dwell on the earth ?

11. And ^a **white** ^{robe was} **robes** **were** given unto **ebery** **one** of them ; and it was ^{told} **said** unto them, ^{in order} **Λ** **that** ^{under delay} they should rest **yet for a little season**, until ^{they should be full ; and so} **Λ** their fellowservants **also** and their brethren that ^{are about to} **should** be killed ^{as even they are} **as they were**, should be **fulfilled**.

12. And I beheld when he had opened the sixth seal, **and, lo**, there was a great earthquake ; and the sun became black as sackcloth of hair, and the ^{full} **Λ** **moon** became as blood ;

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven ^{became} **departed** as a scroll when it is rolled together ; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the **great** day ^{that is great through} **of** his wrath ^{came} **is come**; ^{is fit to have been established} and who **shall be able to stand**?

CHAPTER VII.

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the east, having ^a **the** seal ^{from} **of** the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, ^{Ye should not} **Hurt not** the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the ^{sons} **children** of Israel.

5. Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8. Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9. After ^{these things} ~~this~~ I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the

throne, and before the Lamb, clothed with white robes, and palms in their hands;

10. And ^{they}cried with a loud voice, saying, ^{The}Salvation ^{we possess is}to our God which sitteth upon the throne, and ~~un~~^{to} the Lamb.

11. ~~And~~ ^{Also} all the angels, ^{they}stood round about the throne, and ^{presbyters}about the ~~elders~~ and the four beasts; ^{now they}and fell before the throne on their faces, and worshipped God,

12. Saying, Amen: ^{The} Blessing, and ^{the}glory, and ^{the}wisdom, and ^{the}thanksgiving, and ^{the}honour, and ^{the}power, and ^{the}might ^{of our salvation ascribe}be unto our God for ever and ever. Amen.

13. And one of the ^{presbyters}elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, ^{My Lord}Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple: and

he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither ^{should} **shall** the sun light ^{hurtfully} **Λ** on them, nor any heat.

17. For the Lamb which is in the midst of the throne ^{does} **shall** feed them, and ^{does} **shall** lead them unto fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

1. And when he had opened the seventh seal, there was silence in heaven about **the space of** half an hour.

2. And I saw the seven angels which ^{have} **Λ** stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all ^{the} **Λ** saints upon the golden altar which was before the throne.

4. And the smoke of the incense ^{ascended up} **which came** with the prayers of the saints **ascended up** before God out of the angel's hand.

5. ^{Yet} **And** the angel took the censer, and filled it with ^{the} fire of the altar, and cast ^{upon} it **into** the earth: and there ^{came} **were** voices, and thunderings, and lightnings, and an earthquake.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

7. ^{And} **The first angel** sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and ^{the earth was burnt up, and the third part of the} the third part of **the** trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11. And the name of the star is called Wormwood: and the third part of the waters became wormwood;

and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; ^{in order that} **so as** the third part of them ^{should be} **was** darkened, and ^{so} **the** day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard ^{one eagle} **an angel** flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound !

CHAPTER IX.

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to ^{it} **him** was given the key of the bottomless pit.

2. And ^{it} **he** opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth : and unto them was given power, as the

scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, ^{except the men's trees &c.} **but only those men** which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6. And in those days shall ^{these} men seek ^{temporal} death, and shall not find it; ^{though they} **and** shall desire to die, ^{yet shall temporal} **and** death shall flee from them.

7. ^{Now} **And** the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9. And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots ^{with} **of** many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt ^{the that w-re not sealed} ~~men~~ ^{five months}.

11. ~~And~~ they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12. One woe is past; *and*, behold, there come two woes more hereafter.

13. And the sixth angel sounded, and I heard ^{one} ~~a~~ voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. ~~And~~ ^{Then} the four angels were loosed, which were prepared for ^{the} ~~an~~ hour, and ~~a~~ day, and ~~a~~ month, and ^{that was appointed} ~~a~~ year, ^{the that were not sealed} ~~for to slay the third part of~~ ~~men~~.

16. And the number of the army of the horsemen ^{loosed} ~~were~~ ^{ten} two ~~hundred~~ thousand ^{times ten} thousand: ~~and~~ I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having ^{fiery} ~~breastplates~~ **of fire**,

^{even}**and of** jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18. By these three ^{plagues}**Λ** was the third part of ^{the}**Λ** men *that were not sealed* **Λ** killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For **their** ^{the} power ^{of the horses}**Λ** is in their mouth, and in their tails: for their tails *were* like unto serpents; ^{having}**and had** ^{also} heads **and**, with them they do hurt.

20. And the rest of the men which were not killed by these plagues **yet** repented not of the works of their hands, that they should not worship ^{the}**Λ** ^{or the} devils **and** ^{the} idols, ^{or the} **of** gold, ^{or the} **and** silver, ^{or the} **and** brass, ^{or the} **and** stone, ^{or the} **and of** ^{of this world} wood **Λ**: which neither can see, nor hear, nor walk:

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

1. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow ^{over} **was upon** his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2. And he had in his hand a little book^{that had been opened} **open** : and he set his right foot upon the sea, and *his* left *foot* on the earth,

3. And cried with a loud voice, as *when* a lion roareth : and when he had cried,^{the} **seven** thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying **unto me**, Seal up those things which the seven thunders uttered,^{as thou shouldst not} **and** write them **not**.

5. ^{Then} **And** the angel which I saw stand upon the sea and upon the earth lifted up his^{right} **hand** ^{toward} **to** heaven,

6. And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things ^{that} **which are** ^{are} therein^{shall} **should** be time no longer :

7. ^{Save} **But** in the days of the voice of the seventh angel, when he shall **begin to** ^{and} sound^{by} **the** ^{of his that are} mystery of God should be finished, as he hath declared **to** **his** servants **the** prophets.

8. And the voice which I heard from heaven spake

unto me again, and said, Go *and* take the little book
^{hath been opened, and is}
 which **is open** in the hand of the angel which
 standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him,
 Give me the little book. And he said unto me, Take
it, and eat it up ; and it shall make thy belly bitter,
^{yet}
but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's
 hand, and ate it up ; and it was in my mouth sweet
 as honey : and as soon as I had eaten it, my belly
 was bitter.

11. And he said unto me, Thou must prophesy
 again before **many** peoples, and nations, and tongues,
^{many things}
 and kings^Λ.

CHAPTER XI.

1. And there was given me a reed like unto a rod,
and the angel stood, saying, Rise, and measure
^{place for the}
 the temple of God, and the^Λ altar and them that
^{thereat}
 worship **therein**.

2. But the court which is without the temple leave
^{yea thou shouldst not}
 out, **and** measure it **not** ; for it is given unto the
^{yet}
 Gentiles : **and** the holy city shall they tread under
 foot forty *and* two months :

3. ^{Though} **And** I will give ^{them} **power** unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks ^{that stood} **standing** before the ^{Lord} **God** of the earth.

5. And if any man ^{wishes to} **will** hurt them, fire proceedeth out of their mouth, and devoureth their enemies : ^{as} **and** if any man ^{wishes to} **will** hurt them, ^{then is it fitting for him to} **he must in this manner** be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy : and have power ^{the} over **the** waters to turn them to blood, and to smite the earth with ^{every plague} **all plagues**, as often as they will.

7. And when they ^{should} **shall** have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. ^{they shall see} **And** **the** their dead bodies **shall lie** in the street of the great city, which spiritually is called Sodom and Egypt, where also ^{their} **our** Lord was crucified.

9. ^{Even} **And** they of the people and kindreds and tongues and nations shall see their dead bodies three

days and an half, ^{as they} **and** shall not suffer their dead bodies to ^{have been} **be** put in graves.

10. ^{So} **And** they that dwell upon the earth shall rejoice over them, and ^{be made glad} **make merry**, and shall send gifts one to another; because these ^{the} **two** prophets tormented them that dwelt on the earth.

11. And after ^{the} **three** days and an half ^a **the** Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. ^{Then} **And** they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to ^{the} **heaven** ^{that is} **in** ^{the clouds} **a cloud**; ^{even} **and** their enemies beheld them ^{do so} **Λ**.

13. ^{Also} **And** the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were ^{destroyed} **slain of men** ^{names of men} seven thousand **Λ**; and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past; *and*, behold, the third woe cometh quickly.

15. And the seventh angel sounded; and there were great voices in heaven, saying, The ^{kingdom} **kingdoms**

of this world **are become the kingdoms** of our Lord, and of his Christ^{is come}_Λ; and he shall reign for ever and ever.

16. And the four and twenty ^{presbyters}**elders**, which sat before God on their ^{thrones}**seats**, fell upon their faces, and worshipped God,

17. Saying, We give thee thanks, O Lord^{the}_Λ God ^{that is}_Λ Almighty, which art, and ^{which}_Λ wast, **and art to come**; because thou hast taken **to thee** thy great power, and hast ^{become king}**reigned**.

18. ^{As}~~And~~ the nations were angry, ^{that}**and** thy wrath is come, and the time of the dead ^{to}**that they should** be judged, and ^{to}**that thou shouldest** give^{the}_Λ reward unto thy servants the prophets, and to the saints, and ^{to}_Λ them that fear thy name, small and great; and ^{to}**shouldest** destroy them which destroy the earth.

19. ^{Then}~~And~~ the temple of God was opened in heaven and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

1. ^{Then} **And** there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars :

2. And she being with child cried, travailing in birth, and pained to be delivered.

3. ^{Then} **And** there appeared another wonder in heaven ; ^{even} **and** behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth : and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. ^{But} **And** she brought forth a man child, who was to rule all nations with a rod of iron : and her child was caught up unto God, ^{even} **and** to his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* three-score days.

7. ^{Then} **And** there was war in heaven: Michael and his angels fought against the dragon; ^{for} **and** the dragon ^{did fight, also} **fought and** his angels,

8. ^{But he} **And** prevailed not; neither was their place ^{for them} **found** ^{longer} **any more** in heaven.

9. ^{Yea} **And** the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is ^{the} **come** salvation, and ^{the} **strength**, and the kingdom of our God, and the power of his ^{established} **Christ**: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. ^{For} **And** they overcome him by the blood of the Lamb, and by the word of their testimony; ^{for} **and** they loved not their ^{life previous to} **libes unto the** death.

12. Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to **the inhabitants of** the earth and ^{to} **of** the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast

unto the earth, he persecuted the woman which brought forth the man *child*.

14. ^{But} **And** to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. ^{Then} **And** the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. ^{But} **And** the earth helped the woman, ^{for} **and** the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. ^{Then} **And** the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus **Christ**.

CHAPTER XIII.

1. ^{Now} **And** I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads ^{names} **the name** of blasphemy.

2. And the beast which I saw was like unto a

leopard, ^{but} **and** his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his ^{throne} **seat**, and great authority.

3. ^{Though} **And** **I** **saw** one of his heads ^{was} **Λ** as it were wounded to death; ^{but} **and** his deadly wound was healed: and all the world wondered after the beast.

4. And **they** worshipped the dragon which gave ^{the} **Λ** power unto the beast: ^{also} **and** they worshipped the beast, saying, Who *is* like unto the beast? ^{and} **Λ** who is able to make war with him?

5. ^{Then} **And** there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, ^{and people,} **Λ** and tongues, and nations.

8. ^{So} **And** all that dwell upon the earth shall worship him, whose names are not written in the book

of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. ^{If any man} ~~He that~~ leadeth into captivity ^{he} ~~shall~~ go into captivity: ^{if any man} ~~he that~~ killeth with the sword, ^{it is meet for him to} ~~must~~ be killed with the sword. Here ^{exists} ~~is~~ the patience and the faith of the saints.

11. ^{Then} ~~And~~ I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, ^{notwithstanding he} ~~and~~ causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in ^{the that worship the beast} the sight of ~~men~~ ^{amen},

14. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. ^{Also} **And** he ^{caused} **causeth** all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads :

17. ^{Even} **And** that no man might buy or sell, save he that had the mark, **or** the name of the beast, or the number of his name.

18. Here ^{the} is ^{recorded} **wisdom**. Let him that hath understanding count the number of the beast: for **it** ^{is with} **is** the number **of** a man; and his number *is* Six hundred threescore *and* six.

CHAPTER XIV.

1. ^{Then} **And** I looked, and, lo, ^{the} **a** Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having ^{and his} his **Father's** name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : ^{yet} **and** I ^{which I heard *was* as of singers to the harp singing to} **heard** the voice **of** **harpers** **harping** **with** their harps :

3. And they sung **as it were** a new song before the throne, and before the four beasts, and the ^{presbyters} **elders** : and no man could learn that song but the hundred *and* forty *and* four thousand, ^{that had been} **which were** redeemed from the earth.

4. These are they which were not defiled with women ; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from ^{the} **among** men ^{that saw the Lamb} **being the** ^{these are a firstfruit to} **firstfruits** unto God and to the Lamb.

5. ^{Even} **And** in their mouth was found no ^{lie} **guile** : for they are without fault **before the throne of God.**

6. ^{Then} **And** I saw another angel ^{flying} **fly** in the midst of heaven, having ^{an} **the** everlasting gospel to preach unto them that dwell on the earth, ^{even} **and** to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : ^{so} **and** worship him that made ^{the} **heaven**, and ^{the} **earth**, and the sea, and the fountains of waters.

8. ^{Then} **And** there followed another angel, saying, ^{that is great} **Babylon** **is** fallen, is fallen, **that great city**, because

she made all nations ^{have drunk} drink of the wine of the wrath of her fornication.

9. ^{Then a} And the third angel followed them, saying with a loud voice, If any man worship the beast ^{or} and his image, ^{or} and receive ^a his mark in his forehead, or in his hand,

^{Verily} 10. ^Λ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11. And the smoke of their torment ascendeth up for ever and ever: ^{verily} and they have no rest day nor night, who worship the beast ^{or} and his image, ^{also} and whosoever receiveth the mark of his name.

12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

^{Then} 13. ^Λ I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in ^{Jehovah} the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their ^{after} works do follow ^Λ them.

14. ^{Then} **And** I looked, and behold a white cloud, and upon the cloud *one* sat like unto ^a **the** Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. ^{Then} **And** another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16. ^{Then} **And** he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. ^{Then} **And** another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. ^{Then} **And** another angel came out from the altar, which had power over ^{its} fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20. And the winepress was trodden without the city, and blood came out of the wine press, **even** unto

the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

1. ^{Then} **And** I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. ^{Then} **And** I saw as it were a sea of glass mingled with fire: ^{also} **and** them that had gotten the victory over the beast, and over his image, **and ober his mark,** *and* over the number of his name, stand on the sea of glass, having **the** harps of God.

3. And they sing the song of Moses ^a **the** servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord ^{the} **God** ^{that is} **Almighty**; just and true *are* thy ways, thou King of ^{the nations} **saints**.

4. Who ^{should} **shall** not fear thee, O Lord, ^{or} **and** glorify thy name? ^{as} **for thou only art** holy: for all ^{the} **nations** shall come and worship before thee; for thy judgments are made manifest.

5. And after that I ^{beheld that} **looked,** **and,** **behold** the temple of the tabernacle of the testimony in heaven was opened:

6. And the seven angels ^{that have the seven plagues} **came** out of the temple,

having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

^{Then} 7. **And** one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

^{Then} 1. **And** I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the ^{seven} vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, **and upon** ^{or} **them** which worshipped his image.

^{Then} 3. **And** the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

^{Then} 4. **And** the third angel poured out his vial upon

the rivers and ^{the}Λfountains of ^{the}Λwaters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous: ^{Thou} **O Lord** which art, and wast, and ^{that art holy} **shalt be**; ^{for these things} **because** thou ^{determined} **hast judged thus**.

6. ^{Because} **For** they **have** shed the blood of saints and prophets, ^{so} **and** thou hast given them blood to drink; **for** they are worthy.

7. ^{Then} **And** I heard another ^{from} **out of** the altar say, ^O Even so, ^{the}ΛLord ^{that is}ΛGod ^{that is}ΛAlmighty, true and righteous **are** thy judgments.

8. ^{Then} **And** the fourth angel poured out his vial upon the sun; and power was given unto him to scorch ^{the}Λ *that worship the beast* men ^Λwith fire.

9. And ^{these}Λmen were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10. ^{Then} **And** the fifth angel poured out his vial upon ^{throne} the **seat** of the beast: and his kingdom was ^{filled} **full** ^{with} **of** darkness; and they gnawed their tongues **for** *on account of the misery of it* **pain**,

11. And blasphemed the God of heaven because

of their ^{miserly} **pains** and their sores; ^{yet they} **and** repented not of their deeds.

12. ^{Then} **And** the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. (For **they are** the spirits of devils working ^{do exist} miracles **Λ**) *which* go forth unto the kings of the **earth and of the** whole world, to gather them to the battle of that great day of ^{the} **Λ** God ^{that is} **Λ** Almighty.

15. Behold, ^{God has said,} **Λ** I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. ^{For they} **And he** gathered them together into ^{the} **a** place ^{that is} **Λ** called in the Hebrew tongue Armageddon.

17. ^{Then} **And** the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. ^{Also} **And there were** voices, and thunders, and lightnings^{came} **and there was** a great earthquake; such as was not since^{the that worshipped the beast} **men** were upon the earth, so mighty an earthquake, **and so great.**

19. ^{So great that} **And** the great city was divided into three parts, and the cities of the nations fell: ^{even} **and** great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and **the** mountains were not found.

21. And there fell upon^{the that worship the beast} **men** a great hail out of heaven, *every stone* about the weight of a talent: and^{these} **men** blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

1. ^{Then} **And** there came one of the seven angels which had the seven vials, and talked with me, saying **unto me, Come hither**; ^{Here} **I** will shew unto thee the judgment of the great whore that sitteth upon^{the} **many** waters:

2. With whom the kings of the earth have com-
mitted fornication, ^{for} **and** the inhabitants of the earth

^{were}
have been made drunk with the wine of her fornication.

3. So he carried me away in ^{imagination} **the spirit** into ^a **the** wilderness: and I saw a woman ^{sitting} **sit** upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations, ^{even the filthiness} **and filthiness** of her fornication:

5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF ^{THE} HARLOTS AND ^{THE} ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and **when I saw her, I** ^{beholding her} wondered, **with** great admiration.

7. ^{Then} **And** the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was ^{existing, yet it does exist} **and is** not ^{exist} **;** ^{for it is about to} **and shall** ascend out of the bottomless pit, and ^{to} **go** into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of ^{the} **life** ^{that is eternal; seeing} from the foundation of the world **when** ^{it existing yet it does exist} **they behold** the beast, that **was** **and is** not **;** ^{though it present} **and yet** is **;**

9. **And** here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. ^{On them also} **And** there are seven kings: five are fallen, **and** one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was ^{existing, yet it does exist, though} **and is** not **;** ^{does exist} **even** ^{for by} **he is** the eighth; ^{he does exist, go} **and is** of the seven **and goeth** into perdition.

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords,

and King of kings : and they that are with him *are* called, and chosen, and faithful.

15. ^{Then} **And** he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest, ^{also} **upon** the beast, these shall hate the whore, and shall make her desolate and naked, ^{even they} **and** shall eat her flesh, and burn her with fire.

17. For God hath ^{permitted to} **put in** their hearts to fulfil ^{design} his **will**, ^{that is, one of his designs, even to} **and to agree, and** give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

1. And after these things I saw another angel come down from heaven, having great power ; and the earth was lightened with his glory.

2. And he cried **mightily** with a strong voice, saying, Babylon the great is fallen, is fallen, and is become ^a **the** habitation of devils, and ^a **the** hold of

every foul spirit, and a cage of every unclean and hateful bird.

3. For all ^{the} ~~the~~ nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. ^{Then} ~~And~~ I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7. ^{As} ~~How~~ much ^{as} she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and ^{should} ~~shall~~ see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong ^{Jehovah} ~~is~~ ^{the} ~~Lord~~ God who judgeth her.

9. ^{Then} **And** the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail **her** and lament for her, when they ^{should} **shall** see the smoke of her burning ^{from afar} **A**,

10. Standing **afar off** for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city ! ^{that} **for** in one hour is thy judgment come.

11. ^{Even} **And** the merchants of the earth **shall** weep and mourn over her, ^{that} **for** no man buyeth their merchandise any more :

12. **The** merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, ^{even of} **and** purple, and ^{of} **and** ^{of} **and** ^{also} **and** all thyine wood, and ^{every vessel} **all manner bessels** of ivory, and **all manner bessels** of most precious wood, and of brass, and iron, and marble,

13. ^{Or merchandize of} **And** cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and ^{hire of} **and** **horses**, and ^{working cattle} **chariots**, and **slaves**, and **souls of** men.

14. ^{Verily} **And** the ^{fruit of the desire of thy life} **fruits that thy soul lusted after** **are** departed from thee, and all things which ^{are} **were** dainty and goodly **are** departed

from thee, and thou ^{should} **shalt** find them no more at all.

15. The merchants of these things^{from afar} **Λ** which were made rich by her, shall stand **afar off** for the fear of her torment, weeping and wailing,

16. And saying, Alas, alas that great city, that was clothed in fine linen, ^{even} **and** purple, and scarlet, and decked with gold, and precious stones, and pearls!

17. ^{That} **For** in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by ^{the} **Λ** sea ^{from} **stood** afar off,

18. ^{Stood} **Λ** And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! ^{that} **for** in one hour is she made desolate.

20. Rejoice over her, *thou* heaven, and *ye* holy,

even the ^{the} **A**postles and ^{that} **A**prophets; **for** God hath avenged you on her.

21. ^{Then one} **And** a mighty angel took up a stone like a great milstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, ^{that it should} **and shall** be found no more at all.

22. ^{so} **And** ^{should} **A**the voice of harpers, and musicians, and of pipers, and trumpeters, ^{should} **shall** be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, ^{should} **shall** be found any more in thee; and the sound of a milstone ^{should} **shall** be heard no more at all in thee;

23. And the light of a candle ^{should} **shall** shine no more at all in thee; and the voice of the bridegroom and of the bride ^{should} **shall** be heard no more at all in thee: ^{because} **for** thy merchants were the great men of the earth, ^{and} **for** by thy sorceries were all ^{the} **A**nations deceived.

24. ^{Verily} **And** in her was found the blood of prophets, and of saints, ^{even} **and** of all that were slain upon the earth.

CHAPTER XIX.

1. **And** after these things I heard ^{like} **A**a great voice

of much people in heaven, ^{repeating} saying, Alleluia; ^{The} Sal-
^{the} vation, and ^{the} glory, and ^{exists} honour, and ^{of} power unto
 the Lord our God ^Λ:

2. For true and righteous *are* his judgments :
 for he hath judged the great whore, which did
 corrupt the earth with her fornication, and hath
 avenged the blood of his servants at her hand.

3. ^{Yea} And again they ^{repeated} said, Alleluia. ^{Also} And her
 smoke rose up for ever and ever.

4. ^{Then} And the four and twenty ^{presbyters} elders and the four
 beasts fell down and worshipped God that sat on the
 throne, saying, Amen ; Alleluia.

5. And a voice came out of the throne, saying,
 Praise our God, all ^{they} ye his servants, and ^{ye} that
 fear him, both small and great.

6. ^{Then} And I heard as it were the voice of a great
 multitude, and as the voice of many waters, and as
 the voice of mighty thunderings, saying, Alleluia :
^{that Jehovah our} for the Lord God ^{that is} ^Λomnipotent reigneth.

7. ^{We should} Let us be glad and rejoice, and give ^{the glory} honour
 to him : ^{that} for the marriage of the Lamb is come, and
 his wife hath made herself ready.

8. And ^{that} ^Λto her was granted that she should be

arrayed in fine linen, clean and white: for the fine linen is the righteousness of ^{the}Λ saints.

9. ^{Then} **And** he saith unto me, Write, Blessed *are* they which ^{have been} **are** called unto the marriage supper of the Lamb. ^{Also} **And** he saith unto me, These are the true sayings of God.

10. ^{Then} **And** I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am ^a **thy** ^{of thee} fellowservantΛ, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of ^{the}Λ prophecy.

11. ^{Then} **And** I saw heaven ^{having been}Λ opened; and behold a white horse; and he that sat upon him *was* called ^{for} Faithful and True, **and** in righteousness he doth judge and make war.

12. ^{Now}Λ His eyes *were* as a flame of fire, and on his head *were* many crowns; **and** he had a name written, that no man ^{hath seen} **knew**, but he himself.

13. And **he** *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth ^{forth} a ^{two edged} sharp sword, that with it he ^{shall} **should** smite the nations : and **he** ^{for} **shall** rule them with a rod of iron : **and** he treadeth the winepress of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17. ^{Then} **And** I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and ^{be gathered} **gather** **yourselves** together unto the ^{great} supper of **the great** God ;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19. ^{Then} **And** I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the

false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER XX.

1. ^{Then} **And** I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, ^{or} **and** Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. ^{Then} **And** I saw thrones, and they sat upon them ^{even} **and** judgment; ^{there} **Λ** was given unto them ^{even} **and** **I** saw

the souls of them that were beheaded for the witness of Jesus, and for the word of God, and ^{whosoever} **which** had not worshipped the beast, neither his image, neither had received ^{the} **his** mark upon their foreheads, or in their hands ; and they lived and reigned ^{as well as} **with** Christ ^{the} **a** thousand years.

5. But the rest of the dead lived not **again** until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign ^{as well as} **with** him a thousand years.

7. And when the thousand years are expired, ^{The} **Λ** Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, ^{The} **Λ** Gog and ^{the} **Λ** Magog, to gather them together to battle : the number of whom *is* as the sand of the sea.

9. And they went up ^{over} **on** the breadth of the earth, and compassed the camp of the saints about, and the beloved city : ^{then} **and** fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of ^{the} fire and brimstone, where ^{even} the beast and the false prophet ^{also} **are and** shall be tormented day and night for ever and ever.

11. ^{Then} **And** I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before ^{the throne} **God**; and **the** books were opened: and another book was opened, which is *the book of* ^{the} life ^{that is eternal}: and the dead were judged out of those things which were written in the books, according to their works.

13. ^{Even} **And** the sea gave up the dead which were in it; and ^{the} death and ^{the grave} **hell** delivered up the dead which were in them: and they were judged, every man, according to their works.

14. And ^{the} death and ^{the grave} **hell** were cast into the lake ^{the} of ^{the lake of the fire} fire. This ^{the} is the second death.

15. And whosoever was not found written in the ^{the} book of ^{that is eternal} life ^{the} was cast into the lake of ^{the} fire.

CHAPTER XXI.

1. ^{Then} **And** I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea.

2. And I **John** saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God ^{is} with men, and he will dwell with them, and they shall be his people, and ^{he the} God ^{they acknowledge} **himself** shall be **with them,** **and he** their God.

4. ^{Even he} **And God** shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these **words** ^{words} are true and faithful **Λ**.

6. ^{Also} **And** ^{the} he said unto me, It is done. I am **Λ** Alpha and **Λ** Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of ^{the that is eternal} **Λ** life **Λ** freely.

7. He that overcometh shall inherit ^{these} **all** things; and I will be ^a **his** God ^{to him} **Λ**, and he shall be ^a **my** son ^{to me} **Λ**.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9. ^{Then} **And** there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come **hither**, I will shew thee the bride, the Lamb's wife.

10. ^{Then} **And** he carried me away in ^{imagination} **the spirit** to a great and high mountain, and shewed me ^{the holy} **that** **great** city, **the holy** Jerusalem, descending out of heaven from God,

11. Having the glory of God: **and** her light **was** like unto a stone most precious, **even** like a jasper stone, ^{shining like} **clear as** crystal;

12. ^{Having} **And** **had** a wall great and high ^{having} **and** **had** twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the ^{twelve} names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. ^{Then} ~~And~~ he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure ^{which exists to man by an} of a man, **that is, of the** angel.

18. And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto ^{pure} **clear** glass.

19. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sap-

phire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22. ^{But} ~~And~~ I saw no temple therein: for the Lord ^{that is that is} ~~that is~~ [^]God[^] Almighty and the Lamb ^a ~~the~~ are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, ^{yea} ~~and~~, the Lamb *is* the light thereof.

24. And the ^{nation} ~~nations~~ of them ~~which~~ are ~~saved~~ shall walk ^{by} in the light of it: ^{even} ~~and~~ the kings of the earth ^{obtained} ~~do bring~~ their glory and honour ⁱⁿ ~~into~~ it.

25. ^{Verily} ~~And~~ the gates of it ^{should} ~~shall~~ not be shut ~~at all~~ by day: ^{and} ~~for~~ there shall be no night there.

26. ^{So} ~~And~~ they shall ^{sustain} ~~bring~~ the glory and honour of the nations ⁱⁿ ~~into~~ it.

27. And ^{so} ^{should} there **shall** in no wise enter into it any thing ^{defiling or working} **that** **Defileth** neither **whatsoever** **worketh** abomination, or **maketh** a lie: ^{except} **but** they which are written in the Lamb's book of ^{the that is eternal} **life**.

CHAPTER XXII.

1. ^{Then} **And** he shewed me a pure river of water of life, clear as crystal, proceeding out of the ^{thrones} **throne** of God and of the Lamb.

2. In the midst ^{by} **of** the street of it, and ^{by} **on either** ^{on either side} **side of** the river ^a **Λ**, *was there* **the** tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for **the** healing of the nations.

3. And there shall be no more curse: ^{and} **but** the ^{thrones} **throne** of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face, and his name ^{on} **shall** **be in** their foreheads.

5. And there shall be no night ^{any more, or a necessity for a} **there and they** ^{or} **need no** candle, ^{Jehovah} **neither** light of the sun; for **Λ** the **Lord** God giveth them light: and they shall reign for ever and ever.

6. And he said unto me, These ^{declarations} **sayings are**

faithful and true : ^{even that Jehovah the} **and the Lord** ^{spirits of the} God of the **holy** prophets sent his angel to shew unto his servants the things which must shortly be done.

^{And that} ^{saith God} 7. **Behold**, I come quickly : blessed *is* he that keepeth the sayings of the prophecy of this book.

8. ^{Then} **And** ^{that} I John **saw** these things, and heard ^{even} **them** ; **And** when I **had** heard and ^{saw} **seen**, I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See *thou do it* not : **for** I am ^{of thyself a} **thy** fellowservant, and of thy brethren the ^{also} prophets, **and** of them which keep the sayings of this book : worship God.

10. ^{Also} **And** he saith unto me, ^{Thou shouldst not} **Seal not** the sayings of the prophecy of this book : **for** the time is at hand.

11. He that is unjust, let him be unjust ^{now} **still** : and he which is filthy, let him be filthy ^{now} **still** : and he that is righteous, let him be righteous ^{now} **still** : and he that is holy, let him be holy ^{now} **still**.

12. ^{It being recorded} **And**, behold, I come quickly ; and my reward *is* with me, to give every man according as his work shall be.

13. I ^{the}am Alpha and ^{the}ΛOmega, the beginning and the end, the first and the last.

14. Blessed *are* they that do his commandments, ^{shall} that they **may** have right to the tree of life, and ^{that they should} **may** enter in through the gates into the city.

15. **For** without ^{the}*are*Λdogs, and ^{the}Λsorcerers, and ^{the}Λ ^{the}whoremongers, and ^{the}Λmurderers, and ^{the}Λ ^{*out of the human race*}idolatersΛ, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I **am** the root and the offspring of David, **and** the bright and morning star.

17. And the Spirit and the bride say, Come. ^{So}**And** let him that heareth say, Come. **And** let him that is athirst come. **And** whosoever will, let him take the water of life freely.

18. **For** I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto ^{them}**these things**, God shall add unto him the plagues that are written in this book :

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of ^{the}Λlife, and out of

the **holy** city ^{that is holy} **and from the things** which are written in this book.

^{I testify,}
20. **^** He which testifieth these things saith, Surely I come quickly. Amen. **Eben so,** Come, ^o **^** Lord of **^** Jesus.

^{May}
21. **^** The grace of our Lord Jesus Christ *be* with ^{the saints} **you all** **^**. Amen.

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God.

APPENDIX.

The printing of this Volume was commenced about the middle of 1859, and was regularly proceeded with till it reached the book of Revelation, when having heard of the discovery of the Sinaitic Manuscript by Professor Tischendorf, I delayed its completion, in hopes that the want of a Genuine Text of those Portions of Holy Scripture of which the Vatican Manuscript is deficient, might be supplied by the Sinaitic Manuscript; but having, with what deep regret I am unable to state, been fully convinced, chiefly through the extreme kindness of Professor Tischendorf, in obligingly favoring the application of an entire stranger with an answer to some enquiries he ventured to address to him, that the Testimony of that Manuscript is not superior to that of the Manuscripts now commonly possessed, I in the early part of 1861 proceeded with and did soon complete this Volume.

In the time that elapsed between its termination and commencement, I wrote in relation to the authority of the Original Text of Holy Scripture, the three following Letters, and I also became convinced of the justice of the Position, that is expressed in the Statement that follows them.

TO THE MEMBERS OF THE ANGLO-
BIBLICAL INSTITUTE.

DEAR BROTHER MEMBERS,

It is, in my opinion, of great importance, that every Passage of Holy Scripture should be pointed out of the Class, which in my letter to you of June last, I denominated, *Class I*; namely, All Passages opposed to the Vatican Manuscript, in which the Differential Reading to it can be *Demonstrated* to be an *Intentional Misrepresentation* of the True Text. I say, an *Intentional Misrepresentation*, since it is not just otherwise to regard an addition of *Lines of Matter* to a Document, that professes to be *merely* a faithful *Copy* of a Manuscript in which such *Matter* is no where to be found. For where is the Copyist's *Copy*?

The more numerous such Passages are, the greater probability is there of ascertaining the respective value of the, I believe, nearly 1,000 Manuscripts which are now urged on the attention of the Biblical Student, by Advocates who fearlessly uphold the *Paramount Importance* of their own *Favored Selection*; seeing that there exists no *Test*, *Principle*, or *Authority*, by which their Selection can be

Demonstrated to be Erroneous; even cases there are, in which Arbitrary Selection *alone* dictates the now excepted Reading, as John i. 18. (See Alford's Greek Testament in loco).

As these various Manuscripts are *Constantly* in direct opposition to each other, even in relation to what is maintained to be *Vital Truth*, it is not possible to determine, what has been *The Divine Revelation to Man*, if so be, That all existing Manuscripts, claiming to be Genuine Transcripts of Divine Revelation, are to be accepted as such.

One *Principle* of judging of the Value of a Manuscript, which is stated in my letter of June last, cannot I think be regarded other than a just one; it is this, "That the establishment of the existence in any Manuscript of a Differential Reading, that can be *Demonstrated* to be an *Intentional Misrepresentation*, destroys the Authority of all the Readings of such Manuscript; seeing, that it is not possible to shew, that any other *Differential Reading* in it, is not another Reading of the same *Character*; and hence the great importance of pointing out every Passage of such a Character. To those set forth in my letter of June last, I will now add another, a Fourth Example, John vii. 53 to viii. 12.

In John vii. 37 and 38, it is recorded, That in the last day of the feast, Jesus spake unto the people (see v. 40,) saying, "*If any man thirst let him come unto me and drink, &c.*" From v. 39 to 45, There are recorded Parenthetical Observations respecting the Sense of what he had addressed to them, and of the people's estimate of it and Him. From v. 45 to 53, There is another Parenthetical Statement, respecting what occurred in relation to some Officers that had been sent to watch Jesus's teaching. V. 53, records, "*That every man went to his own house ;*" and the Record of Chapter viii. 1 to 12, finishes by leaving Jesus alone with the woman that had been taken in adultery ; and yet, v. 12 records, "*Then spake Jesus again unto them.*" Who are the *Them*? And where is his *First speaking* recorded? Each is a direct *Contradiction* to the Facts of the Narrative, if Chapter vii. 53 &c. is Genuine.

These *Contradictions* have no existence, if the real Narrative is considered ; in unfolding which, the *Two Parenthetical Sentences* should be Omitted, as well as the Portion, Chapter vii. 53 to viii. 12, which according to the Vatican Manuscript is Spurious. In this case, the connection of the Sense is as follows. "Chapter vii. 37, *In the last day, that great day of the feast, Jesus stood*

and cried, saying to the people, (see v. 40,) If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (Chapter viii. 12) Then spake Jesus again unto them, saying, I am the light of the world &c."

The existence of these Contradictions, *Demonstrates*, That John vii. 53 to viii. 12 is *Spurious*.

I remain,

DEAR BROTHER MEMBERS,

Ever truly yours,

HERMAN HEINFETTER.

17, FENCHURCH STREET,

August 2nd, 1859.

TO THE MEMBERS OF THE ANGLO-
BIBLICAL INSTITUTE.

DEAR BROTHER MEMBERS,

Having met with a fifth passage, Mark xiv. 68, of the Class denominated in my former Letters, *Class I*, namely, a passage in which the *Differential Reading* to the Vatican Manuscript can be *Demonstrated* to be an *Intentional Misrepresentation* of the True Text, I judge it conducive to the interest of Truth to make it known.

The Vatican Manuscript represents the words in our Authorized Translation of Mark xiv. 68, *And the cock crew*, to be Spurious; and rightly so, seeing that Mat. xxvi. 34, and 75. Luke xxii. 34 and 61, and John xiii. 38, "*A cock shall not crow till thou hast denied me thrice,*" are direct prohibitions to any cock so doing after St. Peter's first denial of his Master. We have therefore the evidence of three Evangelists, in Five places, that the words in Mark xiv. 68, *And the cock crew*, are, that which the Vatican Manuscript determines them to be, Spurious.

If the Reference in Mark xiv. 72, is to a *Known Appellation* of a Particular time, such as, *The Second Watch*, which is a probable Character of Sense of the passage, any Record of the first occurrence in verse 68 is neither requisite or possible; seeing that the time had passed previous to our Blessed Lord's expression of the Prediction, as recorded in verse 30.

The Titan Monthly Magazine for August last, thus writes on the Vatican Manuscript. "But it may be said that these curter forms of representing the text of the New Testament (in the Vatican Manuscript) may be the true ones, and that the fuller phrases are mere accretions on the simple short original. It will now be our duty to show that they are the fruit of carelessness, incompetence, and ignorance; for *omissions which are demonstrably wrong abound*, whilst other proofs of ignorance are common enough."

The first and only material Demonstration produced to sustain these charges, is Mark xiv. 68, which is followed by a few other Readings of the Vatican Manuscript equally devoid of error; or of any defence, (an Omission which is nowhere supplied) for the use without Limitation throughout the entire Article, of Epithets and Language that can only be attributed to one, accustomed to enforce his

wishes with the rod, or that has an inadequate acquaintance with the subject on which he treats.

I remain,

DEAR BROTHER MEMBERS,

Ever truly yours,

HERMAN HEINFETTER.

17, FENCHURCH STREET,

January 3rd, 1860.

TO THE MEMBERS OF THE ANGLO-
BIBLICAL INSTITUTE.

DEAR BROTHER MEMBERS,

Much has been advanced by Scholars respecting the Language in which the Records of the Sacred Text of the Holy Scriptures were Originally Transcribed; and more might, and should have been advanced, in relation to the *Great Discrepancies* that now exist between the different Extant Manuscripts of them; I propose on the present occasion to direct your attention to the consideration of these Two Subjects.

The Differences that exist between the Extant Greek Manuscripts of the Sacred Text, are far too numerous to admit of being ascribed, to *Accidental Errors* of the Transcriber. I lately Collated Griesbach's Text of the New Testament with that of the Vatican Manuscript, and found that if either of them represented the True Text, the other exhibited *Errors* to the amount of between Six and Seven Thousand; nearly *One Error* to every Verse; an amount, which if attributed to *Accidental Mistakes* of

the Transcriber, destroys the possibility of obtaining by Manuscripts, *Definite Evidence* of any Description.

Again. Such *Errors* are precluded being attributed to the *Accidental Mistakes* of the Transcriber, when it is perceived, that whether of Addition or Omission, they do not render the Sense of either the Original or the Copy, in relation to themselves, incomplete; the Sense of each of them being in themselves Correct; which no just Estimate of *Accidental Errors* can sanction as *Possible*.

Again, If attention be paid to the General Character of these Differences, they will be found to consist in Matters that do not affect the General Import of the Subject treated of. Thus the *Propria Persona* of Actions is not changed, although, in many cases, the Expression or Omission of the Article is sufficient to do so; neither are the Definite and Indefinite Positions of the subject transposed, and a vast variety of Similarly Distinctive Positions are observed, that the change of a Word, often of a Letter, is sufficient to destroy; and this, not only in an Individual Instance, but in frequent Repetitions in an Extended Narrative; and still more Strikingly, in the re-delivery of the same Narrative in the various Gospels. No just Estimate of *Accidental Error* can sanction as possible, the attributing *Errors*, that never infringe such

Minute though Frequent and Indisputable Observances, to *Mere Accidental Mistakes* of the Transcriber.

How then are the Differences in the Manuscripts of the Sacred Text to be justly accounted for. There is One, and but One just Explanation of all the Various Particulars connected with these Differences; an *Explanation* that sufficiently accounts for the *Numerous Differences* that do exist, and for the *Numerous Undeviating Forms* that are Invariably Observed; and which is of far more consequence; an *Explanation* that gives to man *Every Assurance*, that amidst so many apparent uncertainties, the Great Giver of every Good hath vouchsafed to him, a means of *Perception*, that he possesses in the Sacred Record, a Revelation of his Maker's will, so *Defined*, and so *Assured*, that there remains not to the weakest of his *Mental Creations*, any place for *Doubt*, or *Uncertainty*, or *Misgiving*.

If we do but consider what are the *Just Requirements* of the Delivery of a Divine Revelation, expressed in a Language such as Hebrew, which the Recipients of it have chosen to preserve in a Language such as Greek, we see a *Just Explanation of every Difference* that now exists in the Manuscripts of the Sacred Text.

If these Differences are examined, it will be found, that

if a Very Few Passages are excepted, that must be attributed to the *Accidental Mistakes* of the Transcriber; and perhaps, a still Smaller Number, that must be attributed to the *Intentional Misrepresentation*, of perhaps some Well Intentioned but Misjudging Person; the remainder, and that is nearly the Entire Quantity, are no other, than the *Necessary Differences* that would arise, in Translations, of the same Document by Different Individuals. Independent Translations, in the Present Day, of any Hebrew or Greek Document, would, in General Expression, that is, in relation to all differences that are not *Accidental Mistakes of Transcription*, or *Intentional Misrepresentations*, differ more from each other, than do the Extant Manuscripts of the Sacred Scriptures.

The substantial Truth does not differ. The *Propriæ Personæ* are not changed. The Definite and the Indefinite are not transposed. All Relations are similarly observed. The Changes for the most part consist in the employment of one Preposition, or one Adverb, or one Conjunction, or one Participle, or one Portion of the Verb, &c. &c. &c., in place of some other. Changes, in most cases, which I question, whether any Modern Scholar can determine, what Change is thereby effected in the Sense; at all events, whether he be able to shew, that a Change

is effected in the Sense, to an amount, that precludes both Documents being regarded by Different Individuals, *Just Translations of a Common Original.*

I therefore submit, That the Numerous Differences that now exist between the Various Greek Manuscripts of the Sacred Text, justly Demonstrate, that these Manuscripts are *Mere Translations*; and consequently, That the *Original Record* was not Transcribed in the Greek Language; and that nearly the whole of such Differences are to be Estimated, *alone*, as Variations in the *Form of Expression*, that each Translator has Selected, for the Expression of the Sense of the Original Record.

If the Mosaic and the other Ancient Divine Revelations were possessed by the world in Hebrew, or some other corresponding Language, it is possible, That the Apostles wrote their Gospels and Epistles in the same Language, they being permitted to know, That although any such Document might be by them *Immediately* addressed to a *Particular Church*, which did not *Commonly* use the Hebrew Language, it was designed by God, equally with His preceding Revelations, for the instruction of the Whole World; and they desiring, That the difference of Language should not be, at all events, One point of difference between the Old and New Revelations; or,

That the feeling of Reverence should not be impaired by any change, all Revelations having hitherto been made in one particular Language.

I farther submit, That if such is the Case, Seeing that the Vatican Manuscript does not contain, *One Single Passage*, that can be Demonstrated to be *Spurious*; or that by the Evidence of other Manuscripts, and of the Context, admits of, *Just Doubt*, as to its authenticity; *A Position that no other Manuscript enjoys*; That Man is bound to accept the Testimony of that Manuscript, *alone*, as his present Text of the Sacred Record, wherever he possesses its Teaching; and that in those portions of Holy Scripture, of which that Manuscript is defective, no Position can be accepted, that is not supported by far more, than the *Single Testimony* of any one of the other Manuscripts.

I remain,

DEAR BROTHER MEMBERS,

Ever truly yours,

HERMAN HEINFETTER.

17, FENCHURCH STREET,

March 1st, 1861.

APPENDIX.

In relation to my Letter of June 7th 1859, contained in the Preface of this Volume, farther study of the Subject of it has led me to consider, that my Estimate of Matt. v. 22 and xix. 9 therein expressed is not correct; as I can see no reason, why the Passage, *To commit adultery*, might not have been expressed by an Author that prefers the Active Expression, *To have defilement*, and by him that prefers the Passive Expression, *To have been defiled*; in which case, the Voice of the Infinitive in this passage cannot prove *Intentional Error*, but only that each Translator varied in his Estimate of the best Mode of representing the Sense expressed in the Original Record; consequently, these Passages no longer are, in my opinion, proofs of *Intentional Misrepresentation*.



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